Janus Alexandrus Ferrarius,

An Auguſtine FRIAR,

HIS

EPISTLES

To the TWO BRETHREN

OF

WALLENBURGH,

Concerning the

USEFULNESS and *NECESSITY*

OF THE

ROMAN CATHOLICK FAITH.

Wherein the Ambition *and* Avarice *of the* Church *of* ROME *are Lively Demonſtrated in a* Mathematical Method, *by a Continued* Series *of* Connexed *PROPOSITIONS.*

——— *Rideri dicere verum*
Quis vetat?

From the Original Latine.

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BIBLIOTHECA BODLEIANA

To the Right Honourable

ANTHONY

EARL of *SHAFTSBURY*, &c.

Lord High CHANCELLOR

OF

ENGLAND.

My Lord,

IF those *High* and *Weighty* Employments to which your Great *Worth* and *Abilities*, approved by the *Judgment* of the most *Experienced* King of *Christendom*, have *Called*

led you, can *Admit* of any *Diverti-ſement*, it will not, *I hope*, be thought a *Sin* in me, if I have Attempted thus to Contribute ſomething towards it, or if it ſhould, yet be pardoned as the Fault of a *too haſty* Zeal, in a Perſon *deſirous* to *thruſt* himſelf amongſt the *croud* of your *Adorers*.

For *deſervedly* have you, *my Lord*, *Drawn* the Hearts and Affections of the whole *Engliſh* Nation to *your Self*; and never did *King* and *People* ſo Unanimouſly *agree* in the Choice of ſuch a great Miniſter of State: Your *Virtues* making all the World *Admire* the Kings *Judgment*,

and

and the Kings *Judgment confirming* to all the World, their long before *entertained* Opinion of your *Virtues*.

The King is, *my Lord*, (notwithstanding all *Popish* pretences) sole *Vicar* and *Vicegerant* under God, in his own *Realms* and *Dominions*; and he has Chosen you his *Substitute* in the *Management* of his *Highest* and *Greatest* Affairs, wherein your *Conduct* has been such, as has given him every day new *Encouragement* to approve the Work of his own Hands, and he cannot but with *Delight* and *Satisfaction* hear with what *Acclamations* of *Joy* and *Content*, the whole *Body* of the Nation *Applaud*

your *Justice*, *Prudence*, and *Equity*, whereby you have almost quite removed all *Misapprehensions* they had sometime conceived against *Chancellors*.

Nor has your Zeal in the *Protecting* and *Defending* the *Settled* and *Established* Protestant Religion in this Kingdom, appeared less then your great *Abilities* in State, you having largely Contributed your Counsel and Assistance both to *King* and *Parliament*, for the *Weakning* the hands of our *common* Enemy, and may therefore *claim* a Right to *Divertise* your Self at their *Follies*.

But however, my Lord, this

small *Present* of mine prove, let not my *Duty* and *Devotion* be accounted a *Crime*, nor that be Blemished as a *Presumption*, which is a sincere tender of my part of that Service and Affection which all men pay you, and which shall ever be Paid you by

My Lord,

Your Lordships most Faithful, and

Humble, and most Obedient

Servant,

J. D.

THE PREFACE TO THE READER.

THat Ignoble *pair of* Wallenburgh *Brethren* (*to whom the following Epistles are written*) *Treacherous* Hollanders, *and* Popish *Renegado's*, *Created indeed*, *Titular Bishops* (*the*

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one of Adrianople, the other of Mysia) but in troth, corrupt Pentioners of the Popes, and sworn Slaves to that Servant of Servants, have for a long time exercised their mercinary Pens, and with united Forces, diligently Employed all their Skill and Power, to settle and at length Establish that Synagogue of Satan, which has so long stood Tottering. And when all the old Deceits and Devices were Detected and Exploded, advanced new Methods and Ways, Hammered out of their own Brains; and among others, that Form in use among forreign Civilians, of Probation by Witnesses, not ancient and

pure

pure *ones*, *but* Corrupt *ones of the Church of* Rome; *as if the* Testimony *of that* Queen and Mother of Harlots, *were abundantly sufficient to* confirm *all her* Ridiculous, *and for the most part* Impious *Tenents*, *whilst she Exhibited all things under the* Regal *Signature of* Teste meipsa; *a Priviledge which even* Christ *Himself*, *the* reverenced *Head of the* Catholick *Church truly called so*, *when* conversant *on Earth*, *scarce ever* assumed, *or thought worth the* Claiming.

These Epistles are Scourges *to these Brethren in* Iniquity; *nor* (*as the title of the Book seems to declare*)

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are they ſo much Demonſtrations as Deriſions of the Roman *Catholick Faith, under a vail of* Kindneſs, *and* pretence *of* Reverence, *ſmiting it, as we ſay, under the* fifth *Rib*; *For throughout the whole courſe of the Epiſtle, the* Irony *is pleaſantly play'd with:* Sharp *Taunts*, witty *Jeſts, and* biting *Reflections every where mixed, which the Author choſe rather to couch in the Latine Tongue, as moſt proper for treating of things concerning the* Roman *Church, and more applicable to the* Wallenburgh *Brethren, thoſe two new* Atlas's *of the* Papal *Heaven.*

But

But our Author both bears another name, and is by Nation *an Engliſh-man, (and why then ſhould ſo much Wit and Ingenuity of their own be hid from the* Engliſh, *or only revealed to a few ?) of no* Ignoble *Family, who enticed by the* crafty *Arts of thoſe* Emiſſaries, *was not only* initiated *in the Myſteries of the* Papal *Iniquities, but bred up in them, even to* Surfeit *and* Lothing, *till growing up to riper* Judgment, *they could no longer* impoſe *upon him thoſe* portentuous *principles of* Popery, *which not only* holy Writ, *but* ſober Reaſon *utterly* abhors; *and which are even ſo* repugnant *to ſenſe, that they*

are

are rather to be hist at, and laught by bitter Sarcasms, then otherwise taken notice of, or endeavoured to be confuted by any thing of Solid Arguvent.

JANUS ALEXANDRUS FERRARIUS

OF THE

AUGUSTIN ORDER.

HIS

First Epistle

Concerning the Usefulness and Necessity of the *Roman* Catholick Faith.

To the Right Reverend

ADRIAN and PETER of WALENBURGH.

MAny have valiantly, *Most Reverend Sirs*, and with Various Success, contested for the Welfare of the Church, against Hereticks, but scarce any with a caution, and dexterity like yours. For when Reason and Experience had taught us, that nothing hitherto hath been more pernicious to our *Sa-*

cred Republick, then that the most material and weighty Points contended for, should be maintained by the authority of the Scriptures, & ancient Principles of Christianity; You from your admirable & immense height of wit have made right discoveries, that things are not to be debated with *positive* Arguments or *absolutely pertinent* to the matter, which the subtilty of Hereticks might easily either pervert or evade, but *dilatory Exceptions* are to be made use of, the *Court of Scripture* to be *waved*, and all Judges besides the *Pope* to be *refused*; Or else what before all pleased you best, That title of long possession and prescription, was to be stretch'd upon the tenters, and tedious cavils for worldly profit and advantage started: Which manner of acting (of use indeed in Courts and Seats of Judicature, but in matters relating to Faith and the understanding of Divine things utterly unheard of till now) when I more curiously considered, I could gather nothing else from it, but that you by an uncredible perspicuity of understanding had found out, that the Controversies to be handled between Catholicks and Hereticks, were not to be treated in a Sacred and Religious, but Judicial and Politick

litick manner. For thus I revolved in my mind: *Of what prevalency is prescription against truth? Or, how does possession justify error? Surely the understanding of these Reverend Brethers is more sublime, their Learning more exquisite, their Judgments more experienced, then to imagine that such clamorous war of Judicial Reasoning can ever be transferr'd to the searching out, or establishing the truth of Divine Decrees. Whereupon I utterly began to believe they meant wholly another thing then what I first thought, and that they disputed not for Religion, but Empire; not for Faith, but Obedience; and whilst with so much anxious care, they endeavour to reduce Hereticks into the bosome of the Church, and labour to remove all causes of separation; the main scope and aime of their contention is only, that they may at length subject them to the Empire of the Church, and divest them of their late gain'd liberty.*

I can scarce tell you *Right Reverend Brethers*, with how great, and how wonderful a light, this thought entred into my mind, and how clearly I immediately began to perceive what the chief Argument (hitherto unallayed) was for the future with utmost care and industry to be garnished and imbellished. To

wit, that in this your way of arguing, ſuitable matter was to be found out, Principles agreeing with their concluſions, and commodious Hypotheſes, fitted to every Theſis; That thoſe Doctrines of the Catholicks, which neither the Teſtimony of the Scriptures, nor the Principles of ancient Divinity could not maintain, may now be not only defended by Judicial clamours, but demonſtrated by the profoundeſt Axioms of civil prudence; which if once allowed us, I eaſily fore-ſee the whole task performed. For who will hereafter doubt, but that to the eſtabliſhing ſo vaſt and extenſive an Empire, ſtretching it ſelf over all Earthly Regions, and over moſt powerful Emperours, Kings, and Princes, though unwilling and ſtrugling againſt it, ſo that never was there any Dominion extant like it, who I ſay will doubt, but that to lay ſuch a foundation, there was a neceſſity of more then humane prudence? Or who will hereafter believe it the ſole work of unarmed Eloquence, to make a weak, unwarlike, inconſiderable man, the Succeſſor of a poor Fiſherman, boldly and unpuniſht, trample on the necks of fierceſt Emperours, & with a nod alone drive Kings out of their

Thrones; or, that he should be believed to have a power over the Gates of Heaven, to shut and open them at his pleasure, and with his breath confine as many Thousand Souls, as he thinks fit, to the infernal Courts, and when he will, from thence release them. In short, that out of a fear of Extream and Eternal punishment, or the awe of some visible earthly Divinity, not the Rude and Barbarous, but most civilized knowing Nations of the whole World, should be perswaded to adore him?

There are three powers, to which Humane Nature, by a certain unavoidable necessity, seems subjected, AMBITION, AVARICE and LUXURY. These no Philosophical Precepts, nor civil Sanctions could ever restrain. One man alone, is to be found, who with a Pride too lofty, and unsuitable to Humane Nature, tramples all these under his Feet, and leads them in triumph after himself, binding the first by a *Willing Obedience*, the next by *Poverty*, and the last by *Continency*, in voluntary Chains; whilst yet he, though the *Servant of Servants*, accounts Kings his Slaves and Vassals, whilst destitute of *Gold and Silver*, has not only the

whole Universe, but *Pluto's* Region for his Patrimony, and though a Batchelor, and freed from the Marriage Yoke, makes use of what stranger Beds he pleases. Who-ever shall deliberately consider these things, need not be tormented into a confession, that who commits them; *Lifts up himself above all that is called God, and over every Dignity, sitting in the Temple of God as God, and boasting himself as God?* But those things which are of God, Who will deny to be divine?

He has certainly forsworn all reason, who shall imagine, that the destruction of all reason is to be ascribed to reason, or that it proceeds from the dictates of common reason, that Captive reason is thrust out and displaced, under the obedience of most prodigious faith.

Shall we attribute that to humane sense, which charmes, and bewitches all Sense? when no torments, no terrors can affright us from testifying those things to be true, which both sight, hearing, touching, smell, and tasting, and all that is of sense in us does openly and constantly gain-say. Who then does not perceive that the perswasion of the *Ro-*

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man Catholick Faith, is derived from far distant Principles?

The Hereticks indeed confess that the wisdom of the Apostles was divine. Yet was it not so sublime, that they could conceive by what art upon such slender foundations, and in their Nature so unproper for such Institutions, as they saw laid by their great Master *Jesus*, so vast a weight of Empire should be built, though Evangelical story testifies them sufficiently ambitious and desirous of Reign, and consequently not altogether incurious, after Political Mysteries. But if therefore that Divine wisdom, which fell upon the Apostles, if when compared to this of ours be but meer folly, and insufficient to raise the Fabrick of this our holy dominion, with what Elogies ought the wisdom of our *Popes* to be celebrated? Certainly it may well be termed the Divinest, that so far surpasses the Divine it self. For that it is Diabolical, not Hereticks themselves dare affirm. All men confessing our *Pope* to be a most potent Prince, who not only Rules over part of *Italy*, and in that o're the Head of the World, but stretches or imposes his Dominion, into almost all Regions of the Earth, being Master

of so many Forts and Garrisons, as there are Churches and Monasteries dispersed through the World; and having so many Souldiers ready at his beck, as there are Friers and Monks there fed and fatned up. But now the Hereticks out of those things which to this very intent the Apostle writ in his Letters to the Clergy and People of *Rome*, have learn'd, that *There is no power, but it is of God. The Powers that be are ordained of God, so that whosoever resisteth the power resisteth the Ordinance of God.* Rom. 13. 1. With what face then can they deny the power of the *Roman* Church to arise from God, or be of Divine Ordination? Who ought therefore themselves to be subject to this Ordination: And to that end the same Apostle elegantly testifies the *Pope* to be arm'd not with one, but two Swords.

Is there Evil in the City, and God hath not done it? which the Prophet of the *Calvinists* robs of the question, and make an affirmative Doctrine. Yet themselves cry out, there never was any greater evil extant, than the Pontifical Power, so that then of necessity they must grant it to be of God, and what

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is of God; Who can deny to be Divine? But by the ſame means we have demonſtrated the Churches Original to be from God, by the ſame in my Opinion, may its preſervation be aſcribed to God, by what a Maſs of ſtudied Snares and Devices, by what a Power and Multitude of Engines have the Lords of the Earth ſtudied in all Ages to pull in pieces, and overthrow this Sacred Empire, but all in vain, and to no purpoſe, that the whole World might take notice that the moſt juſt Judge of all things preſides over this Monarchy, whoſe Oracles have foretold its power to laſt many Ages, and to that end how liberally has he promiſed to enlarge among Mankind, the *Spirit of Error and Power of Seducing.*

But whither am I wandring? 'Tis not out of the Scriptures, as forreign; and not at all pertinent to the preſent purpoſe, but out of the proper and genuine Principles of the Univerſal Faith of the *Roman* Catholicks, as far as it is by Proteſtant Hereticks oppoſed, that it is to be demonſtrated; which, I hope will be the more commodiouſly diſpatched, if we diſtinctly contemplate the admirable

frame

frame of this Religious Empire, diligently deliberating all its Laws, and all those Opinions repudiated, or rejected by the Hereticks.

In the treating of this, I had proposed for my Method to follow *Euclide*, and from a few Fundamentals, raise the whole structure of this Sacred Monarchy; but taught by Experience, I found the Materials so various, so divers, and so contraty to themselves thrown into one mighty Pile of Rubbish, by the Architects; but all with such wonderful and cunning Arts closed and cemented together, that it was not possible to expose them all at one view; for, though some did appear, some were hid and covered over by others, that it would be too difficult in the Order wherein they are joyned, to represent them singly.

Three only Fundamentals, omitting all other, I have therefore pitcht upon. *One Definition; One Axiom, or Proposition; And one Postulatum, or Request.*

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THE DEFINITION.

The Church is a Spiritual, but visible Rule or Empire, wherein Men follow the prescribed Faith, under one Spiritual or visible Head, to wit, the Pope of Rome, *and yield him conformable Obedience.*

The AXIOM, or PROPOSITION.

Whatsoever contributes to the Defence and Increase of this Church, that, and that only ought to be adjudged True, Holy, and Pious.

The POSTULATUM, or REQUEST.

May this Church extend it self, even to the ends of the Earth.

Though these be indeed the first Principles, which of themselves do not furnish out the whole matter for demonstration, yet they suffice to include all the other Principles, which in due time we shall bring to such light, that not the most obstinate Hereticks shall be able to doubt of them. But the

the Reasons by which I was induced more especially to write to you, concerning this matter, *Right Reverend Brothers*, do already from what I have said, so abundantly appear, that it would be superfluous farther to explain them; and if you in your judgments shall approve this Holy Design, what I have now only vailed in Epistolary brevity, I shall more diligently hereafter digest into better order, and enlarge with comments, endeavouring as much as in me lies, with all plainness and ingenuity to explain all the arts of the Catholick Religion. So Farewell in the Lord. *Paris, Cal. Aug.* From the Birth of the Blessed Virgin, cIↃ IↃc Lxvi.

JANUS ALEXANDRUS FERRARIUS

OF THE

AUGUSTIN ORDER.

HIS

Second Epistle

Concerning the Usefulness and Necessity of the *Roman* Catholick Faith.

To the Right Reverend

ADRIAN and PETER of WALLENBURGH.

WHat I lately promised you, *Most Reverend Sirs*, to demonstrate in order, the Usefulness and Necessity of all the several Heads of the *Roman* Catholick Faith, now under your favour and protection, I attempt. Pardon that delay, which the interposition of other affairs, that distracted me, hath hitherto caused, which I promise again to redeem by a future compliance

complyance, and diligence; and in the mean time, let what I now offer, receive your favourable Censure.

In the first place therefore, since the very Rule of Doctrine does require those things to be prefer'd before all others, which will either afford the amplest light, or give the best assurance of accord. We judg we ought to take our beginning from the WORD of GOD, for though that may afford the Hereticks never so ready and commodious, occasions to maintain their errors, yet by the incredible, and almost divine dexterity of ours, it has been used to be so well wrested and turned, that our most advantageous Tenents seem as aptly built upon it, as their most pernicious Opinions; Wherefore not only Catholick Writers, and amongst those the most renowned *Bellarmine*, but even the Fathers of the most holy œcumenical Council held at *Trent*, adjudged all Treaties of Religion, should thence have their original, and the Legat Cardinal *de Monte* proposed *The Word of God* to be the first matter of all such arguings, *per Istabilire con quali Armi si dovesse pugnare contra gli Heretici, ed in quali base*

Hist concil. Trid. Lib. 6 c. 11.

li baſe doveſſero fondare la lor credenza i Catholici, to uſe the moſt eminent *Pallavicini*'s own words, *for the eſtabliſhing with what arms the Heretick's were to be combated, and on what Foundations the Catholicks were to ground their Faith*, & we ſhall effectually ſhow what a ſtedfaſt confidence the Doctors of the *Roman* Catholick Faith ever had of forming the Scriptures, as though they were of wax, to their own party and purpoſe: For, though at that time, *Fr. Vincentius Lunellus* (following the example of *Sylveſter Prierius*, *Eckius*, and others their Predeceſſors) was of opinion the *Church* was to have the firſt place in diſpute, as the main and more ſolid Pillar of Theology, to which both Holy Writ and Traditional Authority ſhould only bowe, yet that counſel, though not proceeding from an evil mind, but certainly very imprudent and dangerous, was rejected by the other Fathers, becauſe the authority of the Church, as then eſteemed, was to be fixed and determined, and ought not to be expoſed to the leaſt ſtretch of controverſy, for fear ſome impious or unwary mind ſhould chance to fall into, or ſtart a doubt. Therefore neither have we placed this *Divinity of the Roman*

Church

Church amongſt thoſe truths that are to be demonſtrated, but even in our former *Epiſtle* ſet it down, as the firſt and indubitable Principle; and ſuch, that whoever durſt deny, or call in queſtion, was not to be chaſtiſed with weak and ineffective words, but furious ſtripes, and unleſs he ſoon and ſeriouſly repented; (As a violater and defiler of the Spouſe of Chriſt, a diſturber of the Holy State, and a Traytor both to the divine and *half-divine* Majeſty) have his *blaſpheming* tongue cut out, or he taken from the number of the living, and burnt in expiatory flames, according to Chriſts own command. *If any one abide not in me*, (that is, in the Church, which together with the head conſtitutes the body) *he is caſt forth as a branch, and is withered*, (that is, being thrown out of the Communion of the *Church*, he is by various torments ſo macerated, and dried up, that he becomes fitter for fuel) *and men gather up thoſe branches, and caſt them into the fire, and they are burnt.*

Joh. XV. Verſe vi.

Nor indeed is there any other way, ſince from a common School-preſcript. *Contra negantem*

gantem principia non est disputandum. There's no disputing against a denier of Principles; We have already found out that the authority of the Church ought to be reckoned among those things which the Philosophers call ἀναπόδεικτα, or *Indemonstrables*, which though they cannot themselves be proved, yet may serve to prove others.

Nor ought it to trouble us, though Hereticks make such a clamorous babbling, that *Indemonstrables may be three wayes called so*; For there are some which for their falsity or obscur'd perplexity and incertainty cannot be demonstrated: Others may be called *Indemonstrables*, though they have such and so plain a light of Truth, that our heart if never so little intent upon them, constantly approves them, and nothing can be propounded that seems then them more firm and evident: Others again may be called so, not that they are utterly not to be demonstrated, but which already have been demonstrated, so that they want not the utmost probation, but are taken in the progress of reasoning as Principles already certain and evident. They therfore (*i.e.* the Hereticks) that the authority of our Church is in the first sense Indemon-

 stfable;

ſtrable, out of *deriſion* eaſily grant. But the ſecond and third they deny; nay from thence they conclude taking it from your own hint. (*Judgment without evidence or proof of the matter is but raſhly given*) That it is a raſhneſs to believe the authority of the Church; Yet am I of the mind that it is all thoſe three wayes; and therefore κατέξοχὴν, ſimply and perfectly indemonſtrable.

For that it is ſo in the firſt ſignification, from hence manifeſtly appears, that by univerſal confeſſion it pertains not to *Knowledge*, but to *Faith*, and therefore according to St. *Baſil*, τὴν ἐκ τῶν ἀβασανίστου πίστεως ἐπιζητεῖ συγκατάθεσιν, *an aſſent is required to Faith not made apparent*; for as *Clemens Alexandrinus* truly ſayes: Πίστει παραλαμβάνομεν ἀναπόδεικτον τὴν ἄρχην, *We embrace Faith from an indemonſtrable Principle*; for what he ſpeaks of the word of God, as it manifeſts it ſelf to him by its own light, we much more commodiouſly pronounce for the *Church*. Whence it is no wonder, whilſt Faith by general conſent is ſo obſcure, that 'tis τῶν μὴ βλεπομένων, *Of things not ſeen*, that likewiſe that propoſition. *The Church of* Rome *is Miſtreſs of Divine Faith and manners*, appears not of ſuch evident certainty.

tainty. There is therefore both for its falseneſs and obſcurity, between this and other *Indemonſtrable* Propoſitions, this vaſt and terrible difference, That the reſt onely *cannot* be demonſtrated, but this neither *can* nor *ought*. For certainly, That ought not to be done, which whilſt any one undertakes, he both makes himſelf a laughing-ſtock, and expoſes the whole matter to danger and debate. But whoſoever endeavours to demonſtrate the Authority of the Roman Church out of its vulgarly known Principles, muſt as Experience witneſſes, of neceſſity run into many wild mazes and windings, or fall into greater obſcurities and uncertainties.

Wherefore aſſenting herein with the very Hereticks themſelves, we conclude, That the Divinity of the *Roman* Church is in the firſt ſence *Indemonſtrable*.

But how that may likewiſe be ſaid of the ſecond ſignification, will be of ſomewhat more difficult diſquiſition: for as you have very well hinted, *Moſt Reverend Brothers, In vain do we ſeek for the evidence of things in the Roman Faith, as things which do not appear*: that is, by the interpretation of the Apoſtle, *things that have no being*: from whence it

happens, that when we hear those words, *The Roman Church is Mistress of all*, we do not immediately yield stedfast assent to it, as if it were an undoubted Truth, nor find we any force upon our Souls to constrain our belief of it. Wherefore this proposition seems not to deserve any place among those which with one single prospect of the Mind are at once perceived and approved of by us. But yet indeed to remove that difficulty it should diligently be weighed that the Mind of Man may be two several ways affected, for either it is simple and unbyassed by any thing of prejudice, or otherwise disposed to some agreeing temper, and as it were seasoned with some savour: for the most part it has not light proper for discerning this Truth, nay sometimes is so absolutely indocible to any belief, that without that light which proceeds from a flaming Faggot, it can never be effectually illustrated: but this is so ordained and established without any arguing or fear of Error, that though as the Proverb says, *The Church should sleep with both Eyes*, yet it hath conclusively both for knowledge and all faith, that manly & magisterial *Ipsa Dixit*. But of such a mind, the perception is like to that

that which when quickeſt ſighted deny the ſeeing of Phantaſms & Viſions, it does pretend diſtinctly and accurately to ſee every thing, no otherwiſe then thoſe who beholding their firſt Vital Light on a Sunday, are reputed to ſee *Fayries and Hobgoblins, and other Spirits of the Night, Wandring Fires, and Terrors of the Grave*, which others in the cleareſt light, and under what Star ſoever born, nay though they had *Lynceus* his Eyes, cannot at all diſcern. Nor ought any one to derogate from this Judgment of ours, that in the manner we have declared many Spirits are ſo ſenſeleſs and inſipid as to adhere without any diſcernment or Examination to what has from their tendereſt age been taught them, or rather commanded them by their Nurſes and Tutors. For it does not from thence follow that in thoſe kinds of knowledge they ſhould not ſee as clear as others: for even Experience it ſelf teaches, That thoſe who are weak-ſighted do in the thickeſt darkneſs ſee a thouſand ſtrange and diſcoloured Figures which fly before a quick and piercing Eye. Thus as thoſe who with the violence of a Feaver grow diſtracted, often fancy things in their imaginations which the ſoundeſt minds could

never conceive; yet neither weakneſs of Eyes, nor Feavers, nor Diſtractions are reckoned among Vices: So though neither ſtupidity nor folly, nor an unapt propenſion to Faith in any thing, are accounted among Virtues of the Mind, yet they are uſed ſo to inſtruct and perfect Man, as to make him at firſt view embrace this Principle of the Churches Authority, and firmly adhere to it: for it is neceſſary that between our Faculties and thoſe Obſervations laid down to us, a certain due reaſon or proportion ſhould interpoſe, that as it is in the Proverb, *Time and Straw ripens Medlars*, that is, brings them to a perfect rottenneſs and corruption.

None therefore need think it a wonder if what we have aſſerted concerning the *Divinity of the Roman Church*, do ſeem a little obſcure to an Underſtanding not yet initiated or at all accuſtomed to our Principles, whilſt, that I may uſe the ſolemn words of our Myſtical *Theology*, he was ſo ſtupified that he was not capable of perceiving things not appearing by reaſon of their being: for which he may confide in theſe Arts; and when he ſhall hereafter be modelled by our wiſemen, we

ſhal

ſhall teach him in a larger and more peculiar manner.

Thus have we manifeſted the Fundamental Doctrine of our Church in the firſt and ſecond Signification to be *Indemonſtrable*. There remains yet the third place that is how it may be termed ſo after a fram'd *Hypotheſis* of demonſtration, which plainly appears in our firſt Epiſtle: for we have already there laid down the Demonſtration of the Popiſh Religion, and the power founded on it not to be framed or made out *à Priori* indeed as the Schoolmen have it; but nevertheleſs *à Poſteriori*.

Therefore for trial-ſake onely, we will ſet down this one Argument, which after your Example we will give perfection to by this Triangular form:

That Power which no humane force can reſiſt, muſt needs deſcend from Heaven.
But no humane force could ever reſiſt the Power of the Church of ROME.
Therefore the Power of the Church of ROME is deſcended from Heaven.

The firſt Propoſition is clear in it ſelf, the

next is proved by the Experience of many Ages: whereupon the third muſt needs remain firm and unſhaken. ——*Veluti Marpeſia Cautes.*

Now if any be of ſo ſteady a Brain, that with whatever Syllogiſtical Circulation it be turn'd about and agitated, he can yet be ſecure from giddineſs, he may likewiſe have *by Witneſſes* confirmed the Demonſtration of this Propoſition; after your Example, *Moſt Reverend Men*, who a year ago divulged that excellent way of proving things, ſo much wiſhed for by the Lawyers, and by which with ſo much ſucceſs you defended the Follies of I know not what *Helmſtadt* Divine; *That hereafter you thought nothing ſolid was to be expected from the Proteſtant Divines, if (to wit) they were ignorant of the Knowledge both of Divine and Humane Laws.* Such as heretofore in that *Julian Academy* were *Calixtus*, *Conringius*, and their Scholars, a ſort of wretched lurking Knaves, and an untutored race of People.

But though whole Regiments of Witneſſes might be brought, who have writ of the Invincible Majeſty of the *Roman* Church, I will now onely produce one; but ſuch an one

as

as both testifies of times past and to come, at once a Historian and a Prophet, the most blessed *Campanella*. *For if*, says he, *all Princes and People should joyn their forces together to dissolve the Papacy, yet they will never effect any thing: for if onely the Expedition of the* Croisado *were set on foot, all Religious Orders, of which there are so many Millions, would fly to Arms, and with their Tongues and Swords restore that, and strike Terror into the whole World; for neither would People dare to bear Arms against holy men; or if all did not, the greatest part submitting, the rest affrighted would lose their Courage; for though the Pope should be a wicked man, yet that Prince that shall dare to draw his Sword against him, will be overcome even whilst a Conqueror; a thing made manifest in* Roger Guiscard *King of* Naples, *who gaining the Battel, yet was compelled to kiss the Popes Toe.* De Monarc. Hisp. cap. xviii Quod si inquit, &c.

Nay even the very same Syllogism (applying those things as we have said with caution) may be proved by innumerable Testimonies out of Holy Writ, of which one may suffice: *Rev.* xiii. 7. *And it was given* (to wit, by God) *to him* (to the seven-hill'd Church)

to

to make war with the Saints and to overcome them, and power was given him over all Kindreds, and Tongues, and Nations: whence raviſhed with an Admiration of her ſelf, ſhe cries out, *I ſit as a Queen, and am no widow, and ſhall ſee no ſorrow, Rev.* xviii. 7. For it has a promiſe, that *the Gates of Hell ſhall not prevail againſt it*, Mat. xvi. 18. And the reaſon of the promiſe, *For if Satan be divided againſt himſelf, how ſhall his Kingdom ſtand*, Luke xi. 18.

Laſtly, As a late Philoſopher aſſumed an Authority of laying down his *Hypotheſes* as direct Certainties, on which might be laid a Superſtructure of the Univerſality of all things, and all *Phænomena's* thereby explained: ſo we to our Principle aſſume the ſame right, and confirm it by theſe two Syllogiſms:

That which ſo ſtrongly cements any vaſt Body compoſed of a thouſand parts, that no one part ſhakes or totters, is abſolutely a ſolid Foundation:

But by this Propoſition, That the Authority of the Church of *Rome* is Divine, *the whole weight and body of the Papal Empire is cemented and knit together;*

Ergo.

Again,

Again,

That in which all Doubts may be resolved, and it self not dissolved, is the First Principle of all Doubts:

But this Proposition, &c.

Ergo.

Thus from You, *Most Reverend Brothers*, we have learn'd to *Argue in Form*, which is accounted to have such a wonderful efficacy in perswasion, that I cannot doubt but the very Hereticks, startled at these Syllogisms, will be ready to give us their hands, which if they suddenly do not, we shall next proceed to Demonstrations from the Word of God. In the mean time farewel. *Paris* in the great *Convent*, *Cal. Octob.* cIↃ IↃc Lxvi.

FANUS ALEXANDRUS FERRARIUS

OF THE

AUGUSTIN ORDER

HIS

Third Epiſtle,

Concerning the Uſefulneſs and Neceſſity of the *Roman* Catholick Faith,

To the Right Reverend

ADRIAN and PETER of WALLENBURGH.

BY what Reaſon we have been induced to reckon *the Authority of the Roman Church*, amongſt the ἀναπόδεικτα or *Indemonſtrables*; and why we determined to take the beginning of our Order of Demonſtration from *the word of God*, we have already at large Explained in the former Epiſtle. Wherefore we will now approach the main Point, firſt by Univerſal Theology, laying

laying down ſimply and nakedly all the Propoſitions controverted by the followers of *Luther*, and *Calvin*, then ſingly if need be Explaining them; and in the laſt place bringing them under Demonſtration, but as to what reſpects the Form and Manner of proving them, though we had once deſigned to uſe Syllogiſtical Figures, we afterwards changed our mind, and more adviſedly determined to expreſs our Arguments in a freer and more continued manner of Diſcourſe rather then to faſhion them after the Mode of *Barbara*, or impriſon them under the Modes of *Celarent*, and *Felapton*; eſpecially whilſt all that Syllogiſtical Texture (if we have regard to you) would in a manner be Vain and Uſeleſs, for I have heard that all things which you have uſurped either with your Eyes or Ears, or but touched with the Tip of your Finger, are by a moſt wonderful Power (and yet not *Tranſubſtantive*) ſtraight ways *Triangulated* into *formal* Syllogiſmes.

THAT THEREFORE THE WHOLE MOST HOLY MONARCHY, MAY BE FORTUNATE AND HAPPY, and more ſafe and beneficial for the

the wasting all those Invoke the *Papal Deity* into a more magnificent and splendid Life. Be thou the First

PROPOSITION.

That to the attaining Salvation, some Religion is absolutely necessary:

EXPLICATION.

It may possibly be wondred at by some, that having proposed the Demonstration only of such Heads of the Catholick Faith, which the followers of *Calvin* and *Luther* oppose; that we should undertake the proof of this Proposition, since they themselves do not only defend it as a truth, but urge it as necessary, and judge all who think otherwise worthy to be cast out of Humane Society; but their wonder will cease when they shall know that I have stated the matter in the same words indeed, but in a sence quite different from the Hereticks, for as to the word RELIGION, that indeed sounds the same to them and us. That is,

Def. 1. *The fear of some invisible power Exalted above humane Condition, which Mortals*

Mortals as more feeble, and inferiour to it, are to apply themselves to, with all submissive Reverence. But that word SALVATION, though in the *General*, it be taken by both Parties in the same sence, to wit, for *the top and extremity of all Truth, Piety, and Holiness, and therefore the end of all Religion*: Yet *specially* it usurps a diverse signification, for when in *our only Axiom, Epist.* 1. that only ought to be deemed Pious, True, and Holy, which tends to the Churches, that is (*as in the same Epist.*) to the Defence and Amplification of the Papal Empire; it will of necessity be gathered thence, that that word SALVATION signifies nothing else to us, *But a prospect of the Vastness and Perpetuity of that Dominion, which under Christs Name, his Vicar Exercises here upon Earth.* But the Hereticks in a quite different manner abuse the word, to wit, by making it signifie I know not what imaginary Kingdom of Christ which they call Invisible, here upon Earth *Internal*, but in the Heavens *Eternal*, and which with our Salvation (that is, *with the Welfare and Prosperity of the Roman Empire*) to have any Con- *Def.* 2. *Def.* 3.

Consistency, they expressly deny. Wherein least either side happen to Err, it is by the way to be observed: That by the Name of Roman Empire, no one is to understand that profane thing, which at present is Vulgarly called the *German* Empire, and by the Germans Das Romische Reich, but that most truly Holy, yea Divine-Power, which our great *Pope* as *Vice-god* Exercises upon Earth; for as for the *Cæsars*, and other worldly Kings, they neither are in *Rome*, nor scarce get any Right in or from that City; nay, rather all they possess is solely from the Churches favour, holding it in Fee and under that Title becoming her Vassals, whence it would be very Idle and Ridiculous to call them either Kings or Emperours of the Romans.

Therefore the Hereticks meaning of the word, differs from ours as far as *East* from *West*, whilst for SALVATION they understand that blessed Estate which Mortals too greedy, and therefore too Credulous of Immortality, do, as I suppose, expect to injoy in the Elysian Fields: But we mean by it certain and present Happiness; and that this last signification is much more Noble and

Ex-

excellent then the other, and brings as we say, *More Grist to the Mill*; from hence appears, that in the judgment of all Prudent men, *Certain and present Goods, are to be preferred before future and doubtful ones*; and therefore likewise *the Church has a Value for present things.*

DEMONSTRATION.

Since by SALVATION nothing else is to be understood but the Welfare of the Church, *as Def.* 3. *Propos.* 1. and that the Church *from the only Def. Epist.* 1. is a spiritual Kingdom, which in fear and Spiritual obedience, and therefore *as Def.* 1. *Propos.* 1. in Religion only consists; it must of necessity be thence Collected, that Salvation cannot be obtained without some Religion, which is what was to be Demonstrated.

The force and power of this Period is so Firm and Evident, that not only the wisest Law-givers and Founders of Republicks have in all Ages observed it, but even Boys are at this day Taught in the Schools, that no Earthly Governments can Subsist, unless they be founded upon, or at least Bordered

about with Religion: And yet ſome trivial writers of Politicks (of which ſort of Vermin, whole Shoals have in this Age been Bred in your *Germany*, as our moſt Eminent *Richlieu* uſed to ſay) have even to Loathing dictated out of *Plato*, *Ariſtotle*, *Tully*, and *Seneca*, whole Hundreds, nay, repeated Thouſands of patcht Syſtems for a Foundation to the Religion of Empires, which needed not have been ſo laboriouſly Inculcated when no one can doubt of it, that is not abſolutely unexperienced in all things, and a ſtranger to all Common-wealths: *For though* (if I may ſpeak out of *Plutarch*) *there are in all Stages of the Universal World, Cities to be found wanting Walls, Learning, Laws, Houſes, Goods, Money, and Ignorant of Schools and Theatres; yet a City wanting thoſe Temples of the gods, where Prayers, ſolemn Vows, and Oracles were uſed, where Sacrifices are made for good things, and evils endeavoured to be averted by holy things no man yet ever ſaw: I therefore think it were eaſier to Build a City without a ſun, then that that City ſhould either gather or ſubſiſt, where the Opinion of the gods is utterly taken away.* And 'tis but this

Contra Coloſen.

Savajedra

Savayedra meant when blushing to say over again what had been so often said, he chose rather to paint the Pillars of the Republick Floating in the Air, unless they were knit together by a *Basis* of Religion. And the same thing though more newly and briefly (as he does many things else) says our *Montaigne*: *Toute Police a un Dieu a sa Tete, All Policy has a god at the head of it*: To wit, *It has ever been the Business of the Wisest and most Prudent men to deceive the people in matters of Religion*, as St. Austine in his de Civ. Dei lib. iv. cap. 23. very well noted: For *that all Actions might be made more venerable, they are to be referred to God*, according to the Counsel of *Campanella de Monar. Hisp.* cap. 9. *for as much as all have a greater value for Divine, then humane Power*, as was rightly observed by the most wise *Machiavel* Counsellor to his holiness Pope *Alexander* VI. in his Discourse of Common-wealth, Lib. 1. 11. Nor if we consider the Nature of men, can things be otherwise swayed, for all men are by Nature equal, as *Hobbs de Cive*, has rightly observed, and therefore as well out of a sense of that

Essais l.2.c.16.

Natural Equality, as out of a General Ambition common to all Mortals, man does not so easily subject himself to Man as to God. But that Man (compelled to it by unavoidable necessity) may live in Society, he ties himself by certain Covenants and Laws: but those Laws are onely armed against external actions, which must be proved by certain Reasons and Circumstances, so that not so much wickedness, as the discovery of wickedness, not so much malice, as imprudence seems to be punished. *Whoever therefore can closely commit Injuries, Adulteries, Rapines, Murthers, will certainly care little for humane Laws, unless there be another Law which does inwardly extend its Threats even to the Soul of the Sinner.*

Fr. in ad Ant. Fabri de relig. reg.

Hence *Polybius*, after he had told us, *that the care of Religion and Superstition was so much increased among the Romans*, ὥστε μὴ καταλιπεῖν ὑπερβολάω, *Superstition is increased unto admiration*, says he; and then, as though out of profound darkness he espied through a narrow crevise, some distant light approaching, he adds, Ἐμοί γε μὴν δοκοῦσι τοῦ πλήθους χάριν τοῦτ' πεποιηκέναι. πᾶν γὰρ πλῆθος ἐστι ἐλαφρὸν καὶ πλήρε ἐπιθυ-

ἐπιθυμιῶν παρανόμων, ὀργῆς ἀλόγου, θυμοῦ βιαίου. λείπεται τοῖς ἀλήλοις φόβοις, καὶ τῇ τοιαύτῃ ταραχθέντα τὰ πλήθη συνέχειν. *I can think it done for no other end then to please the People, for the multitude are always various, full of unlawful desires, precipitate in anger, and thence easily driven to fury; whence it comes to pass that the Rabble are no way to be compelled, but by terrors not made manifest, or some horrible Bugbear fictions.* Thus that Politick Scribler, whom if any one will not believe, he is surely to be condemned, not onely fasting and next his heart to swallow down the Monitions of *Lipsius* (for that Book is too small) but even all the weighty Politicks of the R. P. Fryal Adam Kunken, with all his Notes and Appendixes, and the universal Common Places of the *Germans*. But enough! Return we to our purpose.

If then to the establishing and preserving of any Empire whatsoever, Religion be so necessary, how much more is it requisite in ours, which is altogether sacred and spiritual, & not administred by profane men, but by our most Holy Pope. *By Religion*, says the often by us prais'd *Thomas, the Pope rules over all Europe, Asia, Africa and America, and in a word over*

all the Christians of this World, for those who shine with the Majesty of Religion cannot be resisted. Take notice of Samuel, who placed Saul on the Throne, and again Electing David, deposed him. But what has not the Pope both dared and done in this Kind. Look upon Moses, who alone with the Levites and Priests took Arms against the Rebellious Children of Israel and their Princes, who with their Wives exceeded the number of a million; and yet with the Arms of one Sacerdotal Tribe, he slew in one day three and thirty thousand men. Of these Priests it might truly be said, That in their hands *the word of God is quick and powerful, and sharper then a two-edged Sword piercing even to the dividing asunder of Soul and Spirit, and of the Joynts and Marrow,* as says a certain nameless Author in the Epistle to the *Hebrews*, Cap. 4.

De M. H. C. 19.

Id. C. 18.

PROPOSITION II.

But Natural Religion is not sufficient for Salvation.

EXPLI-

EXPLICATION.

Def. un. BY Natural Religion we understand *A comprehenſion of the Knowledge of ſome Superiour and Inviſible Power, whether begotten at the ſame time with the Mind of Man, or collected from Contemplation, or a certain way of reaſoning of the Univerſality of Things.* Theſe Heads are by our people termed *Les cinque points du Catechiſme des Deiſtes*, The Five Points of the Catechiſm of the Deiſts; by the Germans, Du funff Haupſtuct der Allgemeinen Naturlichen Religion. Of our ſide they have among others been Explained by the Venerable Father *Garaſſus*, but among the Hereticks by *Herbert* in his Fundamental Divinity, in two Books, one containing that of the *Laicks*, the other the Religion of the *Gentiles*; of which Treatiſes, the firſt was Midwif'd into the World by a Man above all Praiſe and Veneration, and whoſe own Name is not to be named by us; but the other by that *Belgian Heretick and a half*, whom you know, the moſt ingenious *Iſaac Voſſius*. But the Articles are muſtred up in this Order:

I. *There is some Supreme Deity.*
II. *That Deity ought to be Worshipped.*
III. *Virtue joyn'd with Piety, is the Best Rule of Divine Worship.*
IV. *Sin is to be Repented of.*
V. *Rewards and Punishments are to be given after this Life.*

These Five Axioms, and therefore *all Natural Religion*, we deny to be sufficient for Salvation.

DEMONSTRATION.

IT does not from those Five now Rehearsed Heads of Natural Religion, follow that all mortal men owe obedience to the Pope of *Rome*. For any one may believe,

1. *That there is some Supreme Deity*, although he do not believe any other besides Kings and Princes, Vicar to that Deity, or that it has an Universal or Spiritual Head existant upon earth.

2. He *may likewise believe that Deity ought to be worshipped*, and yet not from thence become perswaded that our Pope's Buttocks or

Toes

Toes (for so it must be when all of him is alike holy) are to be kissed, or he to be adored in the Elevation at the Altar.

3. He may believe *that Virtue joyn'd with Piety is the best Rule of Divine worship*, and yet doubt whether all Virtue consists in Liberality to the Clergy, or whether all Piety be discharged in a blind Obedience to the Church.

4. He may believe *Sin is to be repented of*, though he be utterly ignorant of Sacramental Penance, nor ever thought that Absolution was to be bought from the Priest with a sacred Sheckle.

5. Lastly, He may believe *that there are Rewards and Punishments after this life*, though perhaps he may judge that speech of *Sincerus Actius* to Pope *Clement*, rather poetical than sincere,

Magne Parens custosque hominum, cui jus datur uni
Claudere cœlestes & reserare fores.

Mans Guardian-Parent, to whom's onely given
A right to shut and ope the Gates of Heaven.

Therefore

Therefore by the *single definition of this Proposition, and Def. 3. Propos. 1.* Natural Religion is not sufficient for Salvation, which is what was to be demonstrated.

COROLLARY.

Therefore it does not appear from the Light of Nature onely, That the Pope of Rome is Lord of the Universe, nor is this Mystery revealed to all Nations.

THere are which object all the Oracles and Auguries of the *Gentiles*, by which the Eternity of the *Roman* Power, has been from the most Ancient of times prophesied and foretold. Yet I must confess that most Ancient Prophecy of *Homers* in his *Illiads*, concerning the Original of the City of *Rome* seems to me more wonderful then all the four or twelve Oracles of the Hebrew Prophets.

Νῦν δ' Αἰνειάο βίη ἀρώεσσιν ἀναξεῖ,
Κὶ παῖδες παίδων, τοίκεν μετόπισθε γενῶνται.

Nunc autem Trojana Æneas Sceptra tenebit,
Et Nati Natorum & qui nascentur ab ipsis.

Trojan

Trojan Eneas shall the Scepter sway,
And to his Childrens Children all obey.

For *Jupiter* to the *Romans*.

— Nec metas rerum nec tempora ponit,
Imperium sine fine dedit —

Neither to bounds of things nor time,
Their endless Empire did confine.

As *Maro* afterwards Sung. But not by Men only; but even by Women did these South-saying Spirits foretel the Eternity of the Roman Dominion. Let us read those of the *Erinnian* Poetess; which the nearer to approach the Delphick Majesty, we will first rehearse in the Greek Tongue.

Χαῖρε μοι Ρῶμα θυγατὴρ Αρηος
Χρυσεόμιτρα, δαίφρων ἄνασσα,
Σεμνὸν ἄναίεις ἔτι γάς ὄλυμπον
Αἰὲν ἄθραυστον.
Σοὶ μόνα πρεσβιστα δέδωκε μοῖρα
Κῶδος ἀῤῥήθτω βασιλῆον ἀρχᾶς,
Οφρα κοιρανῆον ἔχοισα κάρτος
Αγεμονεύης.

Πάντα

Πάντα δ' σφάλλων ὁ μήγιστος αἰών,
Καὶ μεταπλάσσων βίον ἄλλοτ' ἄλλως
Σοὶ μονᾶ πλησιστον ὕρον αρχᾶς
Οὐ μεταβάλλει.

Which in the Latine Tongue runs thus:

Filia o Martis mihi Roma Salve,
Aureo Regina decora cultu,
Quæ vel in terra stabiles Olympi
Incolás arces.
Nam dedit soli Tibi cana Parca,
Regium sceptrum minime atterendum,
Ut potens rerum domineris una,
Imperitesque.
Ipsa quæ gaudet variare cuncta,
Resq; transformans Hominum Vetustas
Spirat hæc uni tibi semper auram a
Puppe secundam.

And in English may signifie thus:

Rome Mar's daughter Hail to me,
Of Gold, O Queen, thy deckings be.
Thou who on Earth possessest powers
As firm as the Olympick towers.

To

To thée fate only gave to bear,
A Scepter can féel no impair.
That yielding to thy powerful sway,
Whilst thou command'st, all might obey.

Time which delights the World to range,
And subjects Men and things to change:
Finding his power o're thée to fail,
Blows with a constant prosperous gale.

For out of the *Charonensian* Augury, a certain Fortune, Winged and Wandring, and now haunting the *Assyrians*; now the *Medes*, *Persians*, *Macedonians* and *Carthaginians*, and forsaking them all, at *Tiber* laid down her Wings; and leaving her Voluble Globe, entred the City as a perpetual Inhabitant.

But above all, that *Venusian* Poet deservedly ravishes us with an extream of Admiration, who actuated with that Ætherial Spirit wherewith he was possest, foretels not only the Perpetuity of the *Roman* Empire, but of our Papacy.

Non omnis moriar, multaq; pars mei lib. 3.
Vitabit Libitinam: usq; ego postera od. ult.

Crescam

Crescam laude recens, DUM CAPITOLIUM
SCANDET CUM TACITA VIRGINE
PONTIFEX.

I shan't all die, my better part can't fade,
But with fresh praise the future World shall fill,
So long as POPES SHALL WITH THE SILENT
MAID,
MOUNT UP UNTO THE CAPITOLIAN HILL.

That is, *for ever*; which last words, a *French* Paraphrast, much more pleasant then the venerable *Marolins*, very pregnantly rendred thus: *Tandis que le Pontiff montera au Chateau de St. Ange quelque Religieuse, que le laisser faire & ne dira mot, c'est a dire, tandis que le monde durera. As long as the Pope shall in the Castle of St.* Angelo, *mount, some Nun, who shall let him do it, and not say a word*; that is, *as long as the world endures.* Upon which place a very late Comentator advises, that not only the lives of the Popes, but of the Ladies of *Marozia*, *Theodora*, *Vannocia* and *Olympia*, should be made inspection into; not indeed as they were writ by the *Heretick*, but as lately set forth at *Lyons*, by the R. P. *Fra Franciscus Carriere Aptensis Minorita Convent. D. Theol.* Our singular good friend

and

and whom out of respect we name.

There are therefore that imagine, that a man attentive and desirous of Salvation, may easily, out of these and such like Oracles of the *Gentiles*, collect that the Eternity & Divinity of the papal Empire, and therefore that the power of the *Roman* Church, may become known to Mortals from *the very Light of Nature*.

But nevertheless, whoever they are that object such things against the truth of our Corollary, do (in my opinion) much fail in their Judgment. For first, Those Oracles are no way to be ascribed to the universal light of Nature; but either to the cunning of some few, or chance; And smell rather, of the ingenuity of the Readers and Interpreters, then of the Authors; nor do they at all appertain to natural Religion, but to the *Δαιμονίων διδασκαλίαν*, *the Doctrine of Devils*; that is, the choicest, and most powerful part of the mystical Conclave. Moreover, though they should præsignifie some *Roman* Empire, and in that, the Eternity of the Sacerdotal Order; yet they least of all portend that Monarchy which our *Vice-Christ* extends into almost all Regions of the Universe

verse; for this is a Mystery hid from all Ages, *and only revealed in these latter times, which never eyes before saw, nor ears heard; neither entred it into the heart of man to conceive*; for between that prophane Empire of Kings, Consuls and Cesars, to which old *Rome* was obnoxious: and this of ours, lies a bottomless Pit, and that is as much outreached by this,

Longius terræ plaga quam remoto
Distat Olympo.

—— As Heaven is from Earth, ——

Elegantly has the Author of the *Nipotisma di Roma*, explained this difference, which the *R. F. Sempercus* three days ago sent me a Copy of to read, out of which, doubting it may not be come to your hands, I have inserted these few things to be referred to

Il Nipotismo di Roma p. 1. lib. 1.

Rome *seemed born to rule over the World; which may be said with good reason, since it has ruled, and do's at present rule. But in the time that* Rome *was a Common-wealth; in the time that the Em-*

perours

perours governed in Rome: Rome never assumed a Command over Consciences; nor in any time obliged the Souls of Men to pay so great a tribute to the Vatican. But the Popes (quite contrary) confound together Spiritual Rule, & Temporal Living, to make one body of these two Powers; and applying themselves more to the Spiritual then the Temporal, oblige both Princes and People to pay them so exact an Obedience, that the memory of it terrifies the very thoughts and soul. That power of the Popes, to shut the Gates of Heaven at their will, and open those of Hell at their Pleasure, obliges People to forget the Obedience due to their Prince, and Prostrate themselves with Reverence before their Feet. That Common-wealth which governed the World by Policy; The Roman Emperours who Lorded it with Arms: Those Tyrants who trampled on it with Tyranny, never Dived into such hidden Maximes, nor knew how to Humble People to their Devotion, as they are at this day Humbled. So far He: From all which it appears, how vain it is that some affirm, That the universal Monarchy of our Pope may be discovered by the Light of Nature. We shall in the next place proceed

to other things. In the mean time, *moſt Reverend Fathers*, we bid you moſt heartily Farewell. *Paris*, from the Convent-*Major*, the Ides of *November*, 1666.

JANUS

JANUS ALEXANDRUS FERRARIUS
OF THE
AUGUSTIN ORDER.
HIS
Fourth Epistle
Concerning the Usefulness and Necessity of the *Roman* Catholick Faith.

To the Right Reverend
ADRIAN and PETER of WALENBURGH.

Most Reverend Men,

ALmost at the first building of the City began the use of Martial Strenæ or New-year-Gifts, under the Authority of King Tatius, who first made wreaths of the happy Tree in the strenuan Grove wearing these as happy Omens to the New-year. The Name it self declares the thing for men strenuous for their Virtue here used to meet, and therefore such Cognizances are due

to you, whose divine Soul is a greater testimony of the Vigilancy then the Omen can
Lib. x. *Expect.* Pardon the words of
Ep. 35. *Symmachus*, wherewith he of old complimented the Emperour *Valentine*, *Theodos.* and *Arcads.* but which we to the most Excellent worth of your most Reverend Persons, with an ampler Right and greater Merit, have now applied, who have hitherto so dexterously laboured in so *strenuous* a work; not for the sake of any profane Empire, but for the Principality of the most holy *Roman* Church: For it was you *who at the command of his Holiness our Lord* Alexander *the* VII. *being then Apostolical Nuncio to the Region of the* Rhine (*upon which there is now Prayers and Peace in the Castle of* Gondolpho) first brought forth of your Armory, Darts of a clear new Frame, and to Ancient Mortals unknown; to wit, the SHIELD of ASSISTANCE, and the SWORD of GLORY, *which what terrour they struck into the Protestants, Evangelicks, Reformists* (*or by what Names soever you will have them distinguished*) *sufficiently appear from the Loud Clamours and*

Lamentable Howlings

wher-

wherewith they every where fill'd the Air: So that about the very ſame time (and it was now almoſt the three and fortieth year of this Century) the *Catti* beyond *Taunus* and *Melibocus*, being ſtirred up to Arms, made louder Clamours, placing their Garriſons againſt the *Ubii*, whoſe ſeats you then Inhabited, with ſo much affright, as if they had feared an utter deſtruction from the revived *Germanicus*, or *Silius*.

But it is not only for your *ſtrenuity* that the *Catholick* Church owes you theſe *Strena's*, or Newyears-gifts, but for that likewiſe you lately on the Calends of *January*, made a preſent by-way of Newyears-gift of theſe your Arms, gnawn indeed a little with Ruſt, but yet new Clean'd and Poliſh'd, to the moſt Venerable Paſtours of the Arch-biſhopricks of *Mentz*, and *Collogne*, and thoſe who had the Care of Souls; withall Exhorting them that that New year, they with new minds ſhould ſubdue Hereticks, and if they muſt leſs publickly and ſolemnly Triumph over them, yet at leaſt in their Pavilions do it by Feſtival Dances; for the Laws of Newyears-gifts require that ἀντιδῶρα be ſent to the Givers, as out of the old Inſtitutes of Gifts;

Hoc damus alternis accepimusque die,

These we alternately Give and Receive,

Since then the use of that Gift is common to all, it belongs likewise to me, and least both by others and my self, I should be thought ungrateful to you, most Reverend men; I thought fit, as well for the defence of the Publick safety, as for your singular Liberality, to address some small present to you; not clad in Gold, since our Monasterial Poverty deprives of the honour of enjoying that rich Mettal, but such as my small Stock will afford; this little Paper, to which I have consigned some things already begun and Inscribed to you, as Demonstrations of the Catholick faith.

In the progress of which, that we may come to the thing it self there now follows in the order of our design.

PROPOSITION, III.

To purchase Salvation, or to Establish and maintain the Regal Papacy of Rome, *there is besides*

beſides Natural Religion, another required which is called Supernatural.

EXPLICATION.

That by the *attaining Salvation*, nothing elſe is meant then the Eſtabliſhment of the *Royal Roman Papacy*, plainly appears from *Prop.* 1. wherefore we ſhall uſe theſe Terms in the ſame ſence promiſcuouſly, which it will be ſufficient to have given this Advice of.

Def.un. But by *Supernatural Religion*, we underſtand *that maſs of Rites and Tenents which not from the common and uſual Dictates of Reaſon, but out of ſome ſingular and immediate Revelation of a Deity is made known to ſome one in particular, or to very few Mortals, and by them ſaid to be Propogated to others.* Which deſcription if you compare with *Def.* 1. *Prop.* 2. you will eaſily find what is the difference between theſe two kinds of Religion: Yet this Religion which we call *Supernatural*, may likewiſe be termed *Civil*; for it is either only deviſed for the Conſtituting and Maintaining the City, or if it truly come from God and he being indeed the Author of it, it be de-

ſtined to a more Sublime and Eternal end, yet it conduces no leſs to this: I might add that it commands a more punctual obſervance of Civil Laws, and may therefore in that ſence likewiſe be called *Civil*; but ſince that Appellation ſtrikes not any Religious Veneration into the Hearers, I had rather wave it as well as that of *Preternatural*, as which, has me-thinks, ſomething an uncouth and hateful ſound. We have therefore ſaid *Supernatural*, as a word compoſed of a nobler Particle, and which Imprints a loftier *Idea* in our Souls.

DEMONSTRATION.

Since by *Prop.* 1. to the Conſtituting ſacred Empire, ſome Religion is neceſſary; but the Natural by *Prop.* 2. is not ſufficient, it is expedient that to the Supplement and Aſſiſtance of the other ſhould be added which is called *Supernatural*, which is what is to be Demonſtrated.

That Religion ſimply (which Nature has taught to all, ſcarce ever contented any one City, but either they Illuſtrated it with the ſplendor of Ceremonies, or augmented it with the

the accession new Tenents and Opinions, either derived by Tradition from others, or devised out of their own Brain; so that if the Universal consent of all Mankind be sufficient to Establish a truth, it may from hence be positively concluded, that there is a necessity of a Supernatural Religion; but if a more solomn and diligent Pomp in Divine Worship be requisite to the maintaining of any Common-wealth, none can be so stupid but to foresee how abundantly it is necessary to our Empire, as that wherein altogether consists in the Institution, Defence, and Amplification of the holy Conclave.

PROPOSITION IV,

That Supernatural Religion ought to be so constituted, that in it self and in the Nature of its Principles, it may Level at Salvation.

EXPLICATION.

There are two kinds of *means*, some *from them-*

themselves and out of their own *inclination* are carried to some end, and others beside their Nature are wrested to it by some art. Those are Smooth, Native, Genuine and Streight. These Violent, Artificial, Counterfeit and Crooked. Those therefore are more Facile and more Firm. These more Difficult and Unstable, and which though never so much Bowed to our purpose, yet often on the sudden leave us, and briefly return to their own Nature. Wherefore as they also say in the Schools: *The Excellency of Means consists only in the relation and sufficiency to the end.* Because, 'Tis *that from which they receive all Loveliness, Order and Measures.* It must necessarily be gathered, that those things are best and most perfect which are destined from their own Nature and Internal Principles, to the obtaining of any end.

Hypoth. Ontosoph.

DEMONSTRATION.

Since by *Prop.* 3. Supernatural Religion is a means necessary to Salvation, and out of the *Hypoth, Ontosoph.* those means are best which

which by their own proper Nature are carried to ſome end, it neceſſarily follows ſuch a Supernatural Religion is to be eſtabliſhed, which in it ſelf, and the *genius* of its Principles, tends to Salvation; which is what was to be demonſtrated.

PROPOSITION V.

Where therefore either by the Ignorance, Imprudence, Malice or Studies differing from ours of our Anceſtors; any ſuch Supernatural Religion, has got ſway, as do's not conduce to our Salvation, 'tis expedient it be deſtroyed.

EXPLICATION

AND

DEMONSTRATION.

When even the *Freſhmen* of the *Ramiſts* can tell us, *that the means are only for the end, therefore that taken away they ceaſe*: There is no

no need of a more ample Explication or Demonstration.

Certainly that Camel-driver *Mahomet*, though rude and untaught in other things, was not ignorant of these; who out of his love to *Chadiga*, being to seek out Empire at the expence of his *Magot*; when among the ancient Tribes of his envyers, he perceived the Idolatry of the *Korathites*, the Religion of the *Sabœans*, the Superstition of the *Jews*; and the Faith of the *Christians*, to be quite different from his purpose; he abolished them all, and established a new form of Worship, made up of a commixture of their principle Tenents, with the addition of some new ones. Nor was it for any other end that the *Persians*, rejecting *Mahomets* Doctrine, have more lately followed, the Propheſies of *Haly*; but only, because they believed one common worship with the Enemies of their Empire, to be dangerous; and with better Wisdom, adjudged an *intire Wall* was to be erected between them, at least, out of a new trimm'd up Religion.

But what need is there of reciting Examples from Infidels, when in this matter we may praise God as the prime Author? Who

when

when he was about by *Moſes* to erect his *Theocracy* over *Iſrael*, not only aboliſhed Idolatry, and the diſcordant Opinions of right reaſon; but even thoſe *Noachides* lately reſtored to us by *Seldens* admirable induſtry; compoſing a Religion full of new Precepts and Ceremonies; and preſcribing that ſort of Worſhip, whoſe ſeveral Heads, though they refer to myſtical ends, yet do as highly tend to the Service of the Politicks, and what is called *Reaſon* of *State*. And yet that Religion, though eſtabliſhed by Divine Authority, and made Dreadful by many Miracles and Prodigies, was afterwards not a little altered by *Jeroboam*, when ſnatching away the Ten Tribes from *Judah*, he founded a new Empire, and conſtituted a new ſeat of Religion.

But of theſe things, when I can obtain both that *Indulgence* from my *Superiours*, and that leaſure agreeable to me and my temper, I have a deſign more largely to diſcourſe, taking the Argument of my Treatiſe from *Maimonidis More Hannev. part* 3. *cap* 26. and the *Diſput. Regis Coſareorum*, *part*. 4. *Sect*. 13. Either of which Books, if you do not abhor (for the Character of Damnation,

ſet

set upon them by your *Richleran* Universi-ty) yet to read over, we have them in the li-brary of our Monastery; and that (at your Service) in the Latine Tongue, set forth by that famous Interpreter among the Judai-zing Calvinists, *Buxtorfius* the Son, lately indeed slipt hence; but both whose, and whose Fathers glory, *the half Heretick Fla-vianus*'s our Schollers, do report plentifully to blossom forth in the Nephew; so that if any Scruple happen in the reading them, you have yet one living to remove all doubts.

PROPOSITION VI.

Therefore that Supernatural Religion which do's not conduce to Salvation, should immediately, at one stroke, and with open violence be destroyed; Provided that may safely and conveniently be done. If not, by slow and gentle Arts it must leasurely and by piece meal be changed; still keeping the same outward face and

favour

favour, until it be perfectly qualified for the attaining Salvation.

EXPLICATION.

Two ways principally may things be abolished; either by manifest and open strength and violence, or by close proceedings and secret wiles. The first way is most conveniently applyed, when those things we desire to root out consist in few, and those solid parts, and obvious to every eye; so that they neither admitting of sundry degrees, nor varying themselves into diverse modes, scarce can separately be dissolved, or secretly destroy'd; Such things it were more advisedly to overthrow all at once, and at a single blow: For should you attempt to ruine them with a slow and gentle Arm, the most you could do, would be unseasonably to betray your own Counsel, stirring up others, whose first onset will cry out upon you for a Corrupter and an Innovator; and more curiously observing every thing, contrive stronger Engins of resistance. But then here, first of all, you must diligently consult whether you

are

are furnished with Aids, and fortified with Strength, sufficient at one clash to Overthrow, Oppress and Break all Opposing Parties; for if such powers be in the least wanting, another way is to be try'd; that with a silent step, and careful motion, by Stratagem you may arrive at your end. And this last way is chiefly to be practised when those things we are about to abolish, consist of many parts; and those so various and imperceptible, that they may be increased and diminished, stretched and loosned, and varied into so many shapes, that though they are in truth changed; either they shall seem still in their same State, or to Vulgar Eyes appear not much receded from it: For if you would remove all those parts at once, or at one violent push, substitute all new things in their Room, it can never be done without raising mighty Troubles, and stirring up infinite Confusions; from whence you will never get free, but either with ignominy, be forced to a dishonourable retreat, or contract to your self most Pestilent Envy. And this is likewise chiefly to be observed, when those things you strive to pull up, have taken deep Root;

Et jam per longas invaluere moras.

For though at all other times, yet especially in this case, vehement and sudden changes are most dangerous; and therefore we have likewise said in our *Proposition*, that that Supernatural Religion which is already grown powerful, but is unproper for our ends, ought to be quasht at one stroke; PROVIDED THAT MAY SAFELY AND CONVENIENTLY BE DONE, otherwise you must tread another path much safer, and not only to things, but to the understandings of Mankind more agreeable: For we are so formed by Nature, that we had rather be with Flatteries allured and circumvented, then forceably compelled; And we more willingly admit gentleness, though Treacherous and Deceitful, then any open Violence. Besides, whenever by our imprudence, the business is brought to an Issue; though we afterwards discover the deceit, we for the most part choose rather to acquiesce under the present state of affairs, then seek to recall what was before with difficulty and uncertainty of event.

But this last Method contains two precepts, One, *That things be changed leasurely and closely*; the other, *That they still retain the same outward Face and Favour*: Which two, if rightly observed, will produce incredible advantages; and which if you will hearken to St. *Aquinas*, seem to exceed the Omnipotency of the most high; For by them it comes to pass, *that the several parts, though at length all taken away, yet the whole, notwithstanding, remains intire*; which yet the *Thomists* and *Occamists* with one consent teach us, implies a contradiction, as I remember long since to have heard from my Master, of blessed memory D. *Raconis*, of the *Navarr* Colledge. But we will follow the *Scotists*; and then those to whom, as you have taught, it were to be wished that the defence of the Catholick Religion, were hereafter to be delivered, rather then to the Divines, to wit, *the Lawyers*; for thus *Alfenus*, l. 76. F. *de Judiciis*. *Proponebatur, ex his Judicibus qui in eandem rem dati essent nonnullos causa audita excusatos esse, inq; eorum locum alios esse sumptos*, &c. 'It was proposed out 'of those Judges imployed in the same thing, 'some

In Exam. Princip.

'ſome after the hearing of the Cauſe were
'diſmiſſed, and others taken in their places;
'and it was queſtioned if the change of ſeve-
'ral Judges, made the ſame thing, or another
'Judgment. I anſwer, that if not only one
'or another; but if all the Judges were
'changed, yet the matter would remain the
'ſame, and the Judgment the ſelf ſame it
'was before. Nor do's it only happen in
'this, that though the parts be altered, the
'thing is adjudged to be the ſame, but in ma-
'ny other things; For that Legion is ſtill
'accounted the ſame, from which many have
'departed, and others have ſupplyed their
'places; and the People at this time think
'it the ſame that it was an hundred years ago,
'though not one that was then in it be alive.
'In the like manner, a Ship, though it be ſo
'often rebuilt, that there is not one Plank
'in it but what is new, is notwithſtanding
'judged to be the ſame Ship; for if any one
'ſhall think the changing of parts, changes
'the thing, we by the ſame reaſon muſt not
'be our ſame ſelves, which within a year we
'were; for as Philoſophers ſay, we conſiſt
'of certain minute Particles, which conti-
'nually give place in our Bodies to others

'which inwardly ſucceed them; and this all 'our *Interpreters adviſe*, to be effected in 'things that ſucceſſively, and by parts, 'but not at once are wholly changed.

And the ſame is delivered by the new Doctors of the Metaphyſicks, and by the Hereticks themſelves; among all whom we will make choice of *Claubergius*, a man doubly Heretical, as both infected with *Carteſianiſm* and *Calviniſm*; and who under that Title (had the *Tutoberg* Sepultures been in our power) was to have been burnt; but yet, whom our moſt worthy *Clerſelerius*, and the moſt friendly *Rovræus* have given great praiſes to, for the ſharpneſs of his Wit, and clearneſs of his Writing.

He therefore *Ontoſoph.* Sect. 294. *Tota*, inquit, *hæc diſputatio de eodem ac di-*
Edit ult. *verſo, potius ad modum cogitandi & loquendi pertinet*, &c. 'All this 'diſputation (ſay's he) of the ſame or a di-'verſe thing, rather relates to the manner of 'thinking and ſpeaking, then to the things 'well conſidered in themſelves; whence the 'wiſe and vulgar, neither think nor ſpeak 'alike in this matter; nor indeed do wiſe 'men among themſelves, though it be made

'evi-

'evident by other examples then that of the 'Philosophers dispute concerning *Theseus's* 'Ship, which may be read in *Plutarch* his '*Theseus*.

Sect. 295.

Si non simul & semel, at paulatim & sensim sit mutatio facta, &c. 'If not together and 'at once, yet leasurely, and by little and lit-'tle, let the change be made; so that being 'scarce observed, it will for the most part be 'called the same. Thus Fire, which (as '*Aristotle* well observes, *lib. de juvent. cap.* 5) 'continually is rouling and pressing forward 'like a Flood, though by its swiftness it gets 'out of our sight, is thought all night the 'same Fire, if fed with continual Fewel; 'but if the Fire be once quite extinguished, 'and then again gets head, it is avouched to 'be another. If a Ship be at once destroy-'ed in all its parts, that is, reputed of ano-'ther number, which in its place is built of 'new Timber. But if a Ship be repaired in 'parts, and in progress of years becomes 'wholly changed, there are few men but will 'call it the same Ship: For Example, that

'of *Theseus*, in which at last, there was not 'one Plank of the old Timber remaining. 'This reason of the self same being, pro-'ceeds wholly from our carelesness and in-'consideration, making us account a change 'leasurely and slowly made, though it be as 'much a change, as when happening toge-'ther and at once, almost for none at all.

Sect. 296.

Licet omnia accidentia externa quæ incurrunt in sensus mutentur, dummodo maneat invariatum aliquod fundamentum sæpe res eadem esse censetur, &c. 'Though all external ac-'cidents that present themselves to the senses 'may be changed, yet if any fundamental 'part remain unaltered, the thing is often 'judged to be the same. An Example we 'have in boyling or melted Wax, in respect 'of that is solid and hard, in which all the 'Sensibles are changed. Yet the extended 'and mutable subject remains still endued 'with certain essential properties of Wax.

Sect. 297.

Si manserint partes Principales, licet minus principales pereant, totum Judicatur idem, &c.
'If the more principal parts remain, though 'the less principal parts perish, it shall be 'judged to be all the same: For Example, 'It will be called the same House, whose 'foundation and walls are standing, though 'all things else be destroy'd.

Sect. 298.

Si vel tota mutetur materia dummodo forma quadam eadem conservetur, totum haudquaquam dicitur idem permanere, &c. Or though the 'whole matter be changed, yet if some form 'be preserved, the whole is not rarely said 'to remain: For Example, That is thought to 'be the same City or University now, which 'it was an hundred years ago, though now the 'Citizens are all other persons then at that 'time they were. But how the word FORM 'is to be understood in such things, can scarce 'be defined by a general conclusion; for if 'you call that City the same, because it re-

'tains the same Laws and Priviledges, and 'Place. Yet though those be in all or the 'most part changed, it will not be forthwith 'thought another. Academy's remain the 'same, though transferred elsewhere, as is 'done either in time of War or Plague; and 'the City may go out of the Town.

Sect. 299.

Omnis igitur identitas, quæ rebus tribuitur, requirit aliquod fundamentum, quod vel revera vel apparenter maneat immutatum, &c. 'Therefore every Identity or sameness, which 'is attributed to things, requires some Foun-'dation, which must either really or seeming-'ly remain unchangeable; whence it is either 'truly or apparently so, according to being, 'or according to saying only.

You will doubtless wonder *Right Reverend Men*, that we continue so long upon these *Metaphysical* observations, unless your selves have already made the discovery, That hereunder lies hid the whole mysterious foundation of the thrice holy Monarchy, and that in these Cradles, from the first Infant Estate of

the

the Church, that mighty Monster first began to be nurst up. Wherefore I think it well worth the pains, to advise that these things be diligently deliberated in our minds, being certainly perswaded that the fuller we understand them, we shall the more fortunately and readily be versed in all the rest. Nor will there any great difficulty in the rectification of Religion intervene, when we shall from these principles have but indifferently learnt the arts of erecting Idols, and setting up of Images. And what may give the greater facility to this work is, that we have lately, by most beneficial industry, and exceedingly to the good of all Mankind, that art of laying on Colours, and disposing a Picture, most excellently and neatly laid down in a certain System of Precepts; to which end likewise, and with less labour to be attain'd by us, many Examples of all humane actions do present themselves, which we may imitate, as either the nature of things or ingenuity of Mankind, shall suggest us the occasions.

DEMON-

DEMONSTRATION.

Since by *Prop.* V. it apppears, that that Religion, which is not proper to the attaining Salvation, ought to be abolished; and from what we have now explained, it is evident it cannot be abolished, but either by Force or Art; it is necessary one of those two ways, according to the condition of time and place be applyed, which is what was to be Demonstrated. I had many more things, but the Post is going, therefore Farewell in the Lord. *Paris*, from the great *Convent*. these *Calends* of *January*, from the year of the Blessed Virgins Child-bearing, cIↃIↃc Lxvii.

FANUS

JANUS ALEXANDRUS FERRARIUS
OF THE
AUGUSTIN ORDER
HIS
Fifth Epistle,
Concerning the Usefulness and Necessity of the *Roman* Catholick Faith,

To the Right Reverend
ADRIAN and PETER of WALLENBURGH.

Most Reverend Men,

THe sad fate of the *BREVINGIAN* Schollar, I heartily grieve for. I took care Yesterday that all the Schollars at St. *Mathurinus,* should Implore their Patron in Ashes, and make a solemn Procession for his Health. I often heard indeed ere now, that he was troubled with a λειποθυμιαί, or fainting and sounding fits, but never

never knew it was gone so far that his whole good mind was utterly infected. I consulted our *Guidon*, who you know is a most Experienced Physitian, and who in words commanded me most friendly to salute you. I concealed the Patients name, only exposing the Disease with its Symptoms; he advised to let Blood in the *Vena media*, and then follow the same Rule of Physick, which *Franciscus Bartolettus*, prescribed those afflicted with a *Stentory*. I went to another Physitian who believes the Disease may be only a simple Consumption of the Understanding, yet fears least it may next turn into a total, and therefore incurable *Cachexy* of the Brain. I hope better things, especially if he could but once return to himself. Had he but that Medicine which we vulgarly call *Antimony*, but the *French* call in Latin *Antimonachum*, and which, as I have heard, is excellently well prepared by some of the Hereticks; nor do I believe, but that one in Orders may seek health from Hereticks, as well as Christians receive it from *Jews*. But I will here stop, and no longer detain you with the unsavory Memory of the hard Fate of so friendly a man. I send you therefore a Dialogue which

I Yesterday received from *Italy*, of which what your thoughts are, let me know as soon as you can. *Paris*, from the great Convent these Calends of *May*, cIↃ IↃC Lxvii.

A DIALOGUE BETWEEN *SONA and *ROPHÆUS.

*Sona the Church of Rome.

Roph. I Heard you were Tormented with a cruel Distemper, fairest *Sona*, and therefore with that same Devotion wherewith I adore your Father and your Spouse, I came hither to offer you my Assistance and become your Physitian.

Sona, I owe you indeed many thanks for your kindness, most Experienced *Rophæus*, but for your coming to me upon such an Occasion there was no necessity. Envious and Malicious men asperse my Fame, and among the

the perverſeſt of them, thoſe wicked Renegado's, *Rethulus* and *Uſinulca*, whom by th' Maſs, could I but catch, I would ſo Comb with a Faggot, that——

Roph. Pray be not angry ſweeteſt Lady.

Sona, Who can be patient in ſuch a caſe as this, for canſt thou my *Rophaus*, diſcover in my Face, or the whole Conſtitution of my Body, any thing that denies me to be in perfect Health?

Roph. Let me, I beſeech you, beg leave clearly and plainly to tell you what I think. When you were a tender Maid, you did not look ſo Beautiful as now: Your Face then was Swarthy, as if it had been Sun-burnt, and by reaſon of your frequent διαυξαγία or bleedings, your Body was leaner and drier, your Forehead was not then deckt with thoſe Curles, nor had you that Laſcivious Agility in your Carriage, the Arts and Curioſities of Dreſſing had not then paſt upon you; and I then remember to have ſeen you not clothed in Purple, nor ſhining in cloth of Gold, nor glittering in Gems; but Poor and Ragged, far below the glory of your Deſcent, and the Dignity of your Eſpouſals: But now I behold you more Stately and Magnificent.

Thoſe

Those more charming Allurements of your Eyes, that Exalted Countenance; That Lofty and Majestick Gate; That inticing Demeanour of Body; That Splendour of Attire; That Pride of Furniture, and that Throne Shining every where with Gold and Ivory, draw both the Eyes and Hearts of Spectators, so that you seem to Sit here like a Goddess; yet all these things promise but little towards perfect Health. I know Women naturally love to hear themselves praised, and therefore 'tis possible I may seem Rude and Uncourtly thus to throw your Vices in your Teeth; but I hope both the Office of a Friend and a Physitian, will plead my Excuse. When therefore, I most stedfastly regard you: I find (to speak ingeniously) all these things Painted and Counterfeit, nor can I discern the flowers of Native Beauty, nor the lively and active Strength of Body; your Eyes dart forth I know not what kind of Venim, that their very Brightness seems infected with Contagion; those Patches with which here and there you have bespeckled your Face, do not so much serve to set off it's Complexion, as to cover Blemishes and hide Tokens of your Disease, and its apparent to every one

that

that *Crimson* mixt with *white*, is rather the effects of *Cerusse* and *Minium*, then a flourishing Tincture of the Blood. There being therefore so many manifest signs that you are infected with a foul Disease: Pray tell me when your Distemper first seized you?

Sona, As though I had taken notice of the hour.

Roph. It will be very necessary that you tell me what time you began to be first afflicted with it, that I may know whether the Disease be Fresh, or Inveterate.

Sona, And pray then, do you tell me too good Old man, From what hour you began to be thus unmannerly and importunate, or from what minute you began to grow Old?

Roph. From the very minute of my Birth.

Sona, How can that be? That you should be Young and Old together, when these two are contraries.

Roph. Leave your Gibing, there is somewhat of more moment in hand: But why do'st Laugh?

Sona, There comes into my head, a dispute of my seventh Lover, he though the most decrepit of all Men, hotly contended Yesterday that he was young: He alledged that when

when none could determine the time, nor place wherein he began to grow Old or Defective in strength, as no man could say that he did wax Old; so from thence he gathered all men ought to esteem him Young, and of a Juycy and intire Strength, and pleasing himself with this way of Reasoning, he collected together all the strength his Fancy could feed him withal, and addressed himself more fervently to me, embracing me streighter then ever *Mars* did his *Venus*, when *Vulcan* caught them together in a Net: But alass, poor wretch, he soon found his Nerves fail him.

Roph. Very wittily, and from hence thou wouldst argue thy self a Virgin and in perfect health, because you know not the hour when first this Distemper siezed you, and from what Coition you first received the seeds of Contagion.

Sona, I must confess, I set not that down in my *Kalender*, nor do I remember the Age in which I either was a Virgin, or ceas'd to be so. For, *Et infans cum Paribus inquinabar, & subinde prodeuntibus annis majoribus me pueris applicui, donec ad hanc Ætatem perveni.*

Petron Arbiter.

Vitulum puellam solebam tollere, quo facilius adultum taurum sustinere possem.

Roph. Yet did you appear holier then the holiest Vestals.

Sona, 'Tis true, I composed my Countenance to such Bashfulness and Modesty, that it deceived even the severest Censurers, no less then *Aretines Nanna*, who so often sold her Virginity. *Chi non vende un di questi pretacci la messa novella, attaccando per ogni Citta police alle chiese del suo cantarla.*

Aret. Region Par. 1. Gior. 3.

Roph. Tell me the truth. How couldst thou fall into this course of Life, when thou wert descended from so holy a Father, destined to so holy a Spouse, and brought up with such solicitous Care and Diligence.

Sona, Thou know'st, friendly *Rophæus*, my Parents, and under what Covenants I was in my Infant years delivered by my Father to my Spouse, to be Educated according to his will and pleasure; thou knowest with what mind he went to the Father, not designing before I was of perfect Age, to return to me and carry me Home. Before he departed, he appointed several Instructers

over

over me and my Sisters, by whose care and exemplary Life we were stirred up to Piety and Chastity, and instructed in divers Tongues; whence it came to pass that of my Sisters, some spoke *Greek*, others *Persian*, others *Arabick*, and others, *Æthiopian*. He would not have us all Cohabit in the same place, and yet be subject to the *Empire of one only Tutor*, who should Administer to all our Welfare, and have a supreme Power over all our *Instructors*: He was a man of an Austere inclination, who very roughly treated me and my Sisters, whether out of some concealed command of our Parents, who by Rigid Discipline would have our Chastities preserved, and all Lasciviousness bridled, or out of a natural severity and ill will conceived against us. He then lived at *Valentia*, where I was likewise bred up: Wherefore my Sisters when they had any Affairs to be negotiated with our *Tutor*, made use of the care and diligence of my *Instructors*, and my own Recommendations, whereupon there accrued to them a great Authority above others; and I, though the youngest, easily gained the upperhand of my Elders in all Ages. Indeed, I carried my self very strictly, for

though tempted by many, and though I willingly would have been profuse in Luſt, I had not the liberty, unleſs very cloſely to play the Wanton; for I was watch'd over in the ſame manner which our *Boccalinus* teaches from the *Spaniards*, as the beſt way to mortifie the *Neapolitan* Courſer: *Che molte volte in un tempo medeſimo piu toſto ha voluto eſſer cavalcato da doi Regi che da un ſolo*: *Which often at the ſame time had rather be rid by two Kings then one.* Under this ſevere Diſcipline, I now arrived the third Luſtre of my Age, when my firſt *Tutor* dead, another ſucceeded; to wit, that great *Quadratus*, whom you knew, moſt indulgent to me and to my Siſters, and who to us and to our *Inſtructers* granted things which my Father and Spouſe would not have had granted, as from that time I knew. But he was ſo allured with the artifices of my *Inſtructers*, that leaving *Valentia* & removing his Habitation to *Zantybium*, he in a manner committed both himſelf & me to his Arbitriment. Then being leſs reſtrained by the fear of our *Tutor*, we began to live in a much more ſweet & familiar manner, till my *Inſtructers* mind heightned by the mighty Riches came in from his Adminiſtrations, and by his growing Power

and Authority, he became at last so puft up, as to dare publickly to solicite me of marriage, and to love me to the utmost Rites. He boasted that in the absence of my Spouse he only was proper for me, and to that end commended to me my Fathers Testament, which sparingly read to me he Explained to his own purpose. Often turning himself towards me; If (said he) thy Spouse had any love for thee, if he intended to confirm the Marriage Contract made between you, he had not gone away so suddenly to the Father, nor for so many years left thee here alone, nor committed thee at first to so harsh a *Tutor*, nor commanded thee to be over-burthened with such bitter Servitude, nor bound thee under such strict Laws, the observance of which is scarce Imposed on, or Exacted from the vilest Slave. In short, how heavy and troublesome, how prodigious and ridiculous is that habit wherewith he, I think, only for a Laughing-stock would have thee Clad? *The Girdle of Truth, the Blest-plate of Righteousness, Shoes of the Preparation of the Gospel of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit*; He will have to be your *wedding Gar-* Eph. vi.

ment. Who ever since the Memory of man, designed his beloved Spouse such a sort of Attire? When *Purple, and*
Revel. xvii. *Scarlet, and Gold, and pretious Stones, and Pearls*, are fitter for thee. These things become a Virgin of thy Rank.

Roph. The same then happened to thee which lately our Friend *Scarron* writ me from *France*, had happened to *Laura*, a Noble woman of *Spain*.

Sena. Pray tell the Story.

Roph. There was among the Noblemen of that Kingdom one *Don Pedro*, a man of Excellent understanding and clear insight into things, but more especially Experienced in the Arts of Women, and how fickle both their Faith and Chastity is. He took care of the Education of *Laura*, a most Beautiful Virgin, whom he caused to be shut up in a Monastery, from the Society of all men, and to be Bred up under the strictest Discipline till she arrived at her Sixteenth year of Age, when he espouses her and carries her home; She was then altogether as simple as *Absyrtus* in *Marinus*, who did not so much as know

know what Wantonneſs was; and *Don Pedro* told her, that Conjugal Faith & Loyalty conſiſted in her ſtanding whole Nights by her Husband's Bed-ſide armed Cap-a-pee, with Helmet, Sword and Spear, watching her Husband whilſt he ſweetly ſlept. She willingly obeys him, being Ignorant of any other Delight or Pleaſure, till within a few days *Don Pedro* is called to Court. And ſhe being left at home alone, is viſited by a Neighbouring Noble-man, who underſtanding her Husbands injunctions, Laughs, and ſoon teaches her a different and much more pleaſant way of Marriage-life: *Don Pedro* returns, and going to Bed admires his Wives new knowledg; who throwing aſide her Helmet and Breſt-plate, boaſts her having learned a much more eaſie and ſweeter way of Converſing with her Husband.

Sena, Right, and well applied. For the firſt *Inſtructers* of my Infancie was likewiſe called *Peter*, and did Dictate the ſame things difficult and ingrateful: To wit,

That *my Adorning ſhould not be that outward Adorning of Plaiting the Hair, and of wearing of Gold, or of putting on of Apparrel*: And declaring

1 St. Pet. 3. 3.

me bleſſed, *when I ſuffered many things for Righteouſneſs ſake, and became Partner in the ſufferings of my Spouſe.* But theſe things my latter *Inſtructer* Laught at as Follies and Abſurd, he told me, Now were *other times which required other manners:* And that I was neither *in Bondage to the old weak and beggarly Elements*; Nor was I ſtill *a Child, which differs nothing from a Servant, but freed and ſet at liberty from the Old Yoke.* Whereupon likewiſe he took care leaſt I ſhould too often or too diligently read what former *Inſtructers* had taught, the Epiſtles and Admonitions of *Peter* and *Paul*, or the laſt Commands of my Spouſe; Nay, as much as he could he ſtrove to blot out even his Memory, forbidding me the taſting of Wine at our ſolemn Suppers, *in remembrance of him.*

Gal. 4.

Roph. This was indeed, *That he might Eſpouſe you to one Husband and preſent you to him as a chaſte Virgin.* But did you never remember to Admoniſh him of the Treaſon he committed againſt his Lord.

2 Cor. 11. 2.

Sona, Yes very often; But he uſed to Anſwer that he could not commit any ſin, that though

though two do the same thing, yet it is not the same. That there was another Rule for worldly or secular men, *Che non hanno autorita de maneggiar le cose sacre*, who have no authority over sacred things.

Roph. I remember the same answer lately given to Sister *Marina*, by Father *Francis*. *Nel parlatoria delle Monache fenestra?* But what said thy Sisters and their *Instructers* to this, did not they envie this familiarity with thee, and the pleasure thence to be derived?

Sona, Oh extreamly, and first of all he at *Zybantinum*, who being setled in our *Tutors* house, had likewise purchased to himself great Authority, but with various Arts, which it would be too long to relate, we prevailed at length, and that at first by the assistance of many Strifes and grievous Misfortunes which so Turmoiled, Vexed, and Perplexed our *Tutors* (for many of them first died) that they had neither the heart to look after our Affairs, nor Power enough to restrain us to our Duty. Nay, so far things went that my *Instructer* having obtained commands sent from the Father, fought a Supreme Empire over the *Tutors* themselves, and avouched himself to have no less Autho-

rity

rity then the Father, or the Spouſe given me by the Father.

Roph. Did there riſe no Quarrels from thence?

Sona, Many indeed. And often truly the Father ſent his Meſſengers to reprove and chaſtiſe the Inſolencie of my Lover; but he either corrupted them with Bribes; or if corrupt them he could not, made them guilty of Impoſture and Rebellion, and thereupon by a kind of Law of his own, with cruel Torments removed them out of the way.

Roph. But could theſe things long lie hid?

Sona, No certainly. I have now received a Meſſage of the coming of my Spouſe, to whom all things are known, and who will Execute ſevere Juſtice: I underſtand from the Relation of our *Pallavicini*, that *Paul* his Secretary is already arrived *Incognito*, to make a curious Inquiſition into Mine and my *Inſtructors* manners.

Roph. 'Twere beſt then to call for Phyſitians in time.

Sona, Alas, many already have been here, who came of their own good-will, but all in vain, for they could not agree among themſelves what Phyſick to preſcribe; *Uſinulca* and *Rethulus's*

way

way of Cure by Quick silver, I took; and they prescribed to add to it *Vomiting* & *Sweating*, so that what I have a long time received, I Vomited and Sweat out. *Sarmens* and *Crendassa*, thought this way too dangerous and violent, and believed a milder Course was to be begun, but what, they did not know themselves; some prescribed one thing, some another, *And so many men, so many minds.* There are those who think if any strong Remedy were applied, it might be accompanied with danger of sudden death, and therefore are of Opinion to do nothing, but that Colledg of Physitians which my *Instructer* lately summoned in the City of *Mentirdut*, beyond the sence of all the World, with one Voice pronounced me Pure and of perfect Health; and that an Action of Slander should be decreed against all those who durst report me Infected with the Foul Disease. Which though I am willing all men should believe; yet I must confess to thee, I do not my self believe it, for I adjudg the *Venome in my inveterate Fistulaes and Ulcers to be so knit and bound together with a kind of a dry hardness, that though any one should accompany with me, they need not thence fear any mortal contagion.*

Roph.

Roph. You ſay that only, not to ſeare away your Lovers: But what will your Spouſe ſay, when he knows all theſe things.

Sona, He already knows them, and has already thought of a Divorce, having entred his Action with the Father. What is done in the buſineſs is contained in this Libel, which ſome days ſince *Pallavicini* communicated to me; and what ſhall be done, that I am ignorant of, he has promiſed upon his ſoul to let me know with the firſt.

Roph. I will read a little, by your leave.

THE INSCRIPTION. *The Eternal Word anſwers to the Father, and ſignifies the Occaſions of his diſguſts with his Spouſe, making inſtance of a Divorce upon theſe accounts.*

Sona, Take the Libel home with you and read it, but on this condition, that you reſtore it to me, and to no one elſe.

Roph. I underſtand you, therefore till I return, as much as you can, *Fare-well.*

JANUS ALEXANDRUS FERRARIUS

OF THE

AUGUSTIN ORDER

HIS

Sixth Epistle,

Concerning the Usefulness and Necessity of the *Roman* Catholick Faith.

To the Right Reverend

ADRIAN and PETER of WALLENBURGH.

Most Reverend Men,

THIS true indeed you say, That Dialogue lately sent from *Italy*; and which by Letter I Communicated to You, contains a true Image of the *Roman Church*. Who *Usinulca* is, Boys may learn out of *Argenis*, who *Rethulus*, *Sarmens*, *Crendassa*. The transposition of the Letters shows, *Valentia* is *Rome*. *Mentirdut*, *Tridentum* or *Trent*;

Trent; by *Inſtructors* are ſignified *Biſhops*; and by *Tutors*, *Emperors* and *Kings*. Thus all things are made plain; But what to ſome People ſeems inconvenient, that the ſpeakers ſhould take the rule of their diſcourſe rather from *Petronius*, *Aretine*, *Miletus*, then from holy Scriptures, or graver Hiſtories, that our *Siderius* do's not at all value; For he ſays, That as he believes the minds of holy Men, in their cloſer converſe with God, would be beſt expreſſed in the delicate and lovely *Hebrew* Stile, ſo Minds eſtranged from the *firſt truth*, and alienated from *all goodneſs*, are beſt repreſented in a Scheme of Obſcene and Adulterous Expreſſions. And to that purpoſe he praiſes, in that book which we all account Holy, thoſe Orations of *Ezekiel*, Cap. XVI. & XXIII. as well as thoſe of *Hoſea*. However it ought to be, I altogether leave to you; but I muſt tell you, the Author of this Dialogue is a Heretick, and a moſt implacable Enemy of our Church of *Rome*. Wherefore I think we ought to labour more diligently, that our begun demonſtrations may be the ſooner perfected, that ſo the fundamentals of the Catholick Faith, may more plainly appear. And to that end, what comes next in order is,

PRO-

PROPOSITION VII.

That Religion which we call Christian, as it was by Christ at first delivered to his Apostles, is in it self, and in the Nature of its Principles, most unapt for Salvation: Whereupon it was of absolute necessity for those first publishers of the Gospel, enormously to wander, and go astray from the very Foundation of the Catholick Doctrine, and that Scope of the whole Faith.

EXPLICATION.

Tis now about One Thousand Six Hundred Sixty seven Years, (if we may believe the incertain calculation of a certain *Roman Abbot*) since there was in *Judea*, of Kingly Stock indeed, but very poor Parentage, Born one *Jesus Sirnamed Christ*. He both

by

the Holineſs of His Life, and the Miracles by which He grew Famous, and other Excellent Doctrines, made Himſelf appear not only to be a Man, but even a Divinity it ſelf. Whence He called Himſelf *Son of the moſt Higheſt, and thought it no Robbery to be Equal with God.* There flouriſhed then in the *Roman* World, two moſt powerful kinds of Religion; one of which, was the Worſhip of the *Jews*; the other, that ſo called of the *Gentiles.* The firſt preſcribed by the Creator of all things, and confirmed by many Prodigies, acknowledged but one God; and yet Groaned under ſuch a mighty Load of Ceremonies, that it moved not ſo much the People by the rules of its Governance, as becauſe it contained ſo much of the Authority of the Legiſlator. The latter, deviſed only from the Wit of Mankind, as the invention of ſeveral Men are always diverſe, and ſeveral; contained many things different from, nay, even contrary to the rules of Divine Worſhip; all which notwithſtanding, centred in this, That though they taught the Worſhip of many gods, they did not one damn the other; whence that Religion, though compoſed of ſuch manifold variety,

ſeem-

ſeemed not at all the leſs Simple or United. Therefore both thoſe toilſom rites of the *Jews*, and the Idolatry of the *Gentiles*, the moſt Wiſe *Jeſus* quite took away, and reduced all Religion to the firſt Principles of right Reaſon, and Native or ſimple Ingenuity. One only thing he added, and effectually exhibited the Myſtery, the Propitiation and Attonement of one particular Deity; which by the Sufferings and Death of that Deity was to be perfected. Which Doctrine fetch'd from the moſt ſecret, & holy receſſes of Heaven; and to all paſt Ages of Mankind utterly unheard of, did moſt wonderfully Illuſtrate, as well the immenſe Wiſdom and Goodneſs of God, as the ſtrict and unalterable obſervance of Divine Juſtice, whence of neceſſity there muſt needs ariſe and be confirmed in minds, at all ſeaſoned with Divine Grace, both an Admiration and Reverence of the Deity, and a veneration of Love, Duty & Gratitude; In which, both the knowledge and uſe of all Religion is conſummated. This *Chriſt* having ſuffered a moſt cruel Death, and again got the Victory over it, being to return to His Fathers place, committed the farther propagation of that Saving Doctrine

which he had chiefly Expounded to the *Jews*, and the Preaching it among all other Nations of the World, to certain of his Kinſmen and Followers, Weak and unlearned Men, and of the meaneſt of the People. Theſe being Born in an obſcure place, bred up among Sordid Fiſher-men, and oppreſſed with Poverty, having their minds dejected, and incapable of great things, underſtood nothing but what was mean and low, yet they had heard the magnificent promiſes of their Maſter, which, being fully perſwaded that he was a Man altogether Divine, they could not at all think Vain, or He in the leaſt a Lyar. Whereupon, when they beheld no way lie open for them to arrive at ampler Fortunes here, which indeed they had fenced againſt themſelves by their μικρολογία, and dejection of mind; but that, though they went about under a moſt honourable Embaſſy in the name of God; yet they were every where moſt contumeliouſly treated; and obnoxious to the moſt grievous injuries, they placed their hopes in a future age, dreaming that what for the preſent was denied them, ſhould be enjoyed by them after Death, not unlike to that

Nuper

Nuper, Tarpeio qua sedit culmine, Cornix,
Est bene, *non potuit dicere, dixit,* Erit.

A Crow sitting on the Tarpeian Hill,
Could not cry all is well, but cry'd, it will.

And seasoned as it were, by a kind of prepossession with this error, they understood nothing rightly of all those things they had either received from ancient Prophecies, or the Promises they had heard from their Master; for they most unseasonably and importunately recommended nothing more then Patience, Forbearance, abstaining from Pleasures, Humility and Moderation of Mind, together with *taking up*, as they called it, *of the Cross*, and *Crucifying of the Flesh*, Self-denial, contempt of the World, and neglect of Riches; In a word, the defrauding of Sense, and renouncing even Humane Nature. They urged likewise Obedience to Kings and Princes, and that Magistracy was not to be strove against under any pretence of Religion or holy Orders; but the Powers Established by God, to be submitted to; Thus broke they the minds of Men, and re-

called them from all ſtudies after Riches, Honours or Power; and to that end, whatever they taught of the Glory or Majeſty of the Church, they applied to ſome Spiritual Excellency, and Inward Grace of the Soul; whence it came to paſs, that by all thoſe who are only wiſe for the preſent, they were not only treated with Contempt and Scorn, but perſecuted with Whips and Tortures; and yet even in thoſe things, as in ſome particular good, they uſed to glory.

You will perhaps object to them, what St. *Paul* attributes to the *Jews*, *That there was a Vail drawn over their Hearts* when they read *Moſes*, or any of the Old Prophets, ſo that they could not attain to the Temporal Prerogative, and External Priviledge of the Church, of which they ought to have been the Architects and Governours.

Indeed, at the very beginning of his firſt Book, that great Hebrew Prophet has moſt Elegantly writ, *God made two great Lights, the one to rule by Day, and the other to rule by Night.* Which words, do plainly demonſtrate, that the Future dominion of the Church was to be much greater, and more Splendid then the Imperial Majeſtty. For thus

writes

writes *Innocent* III. to the Illuſtrious Emperor of *Conſtantinople*. *You ought to know*, ſays he, *that God made two great Lights in the Firmaments of Heaven, the greater Light to rule by Day, and the leſſer Light to rule by Night; both great, but the one greater. To the Firmament of Heaven, that is, the* CATHOLICK CHURCH, *God made two great Lights, that is, inſtituted two Powers; which are the Papal Authority, and Regal Dignity; but that which is to rule by Day, that is, over Spiritual things, is the greater, but that over Carnal the leſs, that there may be known to be as much difference between Popes and Kings, as there is between Sun and Moon.* The Pope adds, *That though he writ not theſe things as chiding to the Emperour, yet that he might with reaſon chide him.* How much more then are you to be chid O ye Apoſtles? That ſhould have had more Underſtanding in the explaining Oracles, then any little worldly King or *Byzantine* Prince. As for what the Gloſſary on the Canon Law adds, *whilſt the Earth is ſeven times bigger then the Moon, and the Sun eight times bigger then the Earth. The Papal Power muſt conſequently be fifty ſeven times bigger then Regal* c. 6. Solicitæ de major: & obed.

Dignity. This I say, I do not wonder you were ignorant of, nor can I accuse you for it, since in truth, this observation could not have been deduced, but out of new and very particular principles, and that by the assistance of most subtil Logick, to you unknown.

The same *Moses* sets forth a most exact Image of the Royal Papacy in *Melchisedeck*, who did præfigure the Majesty of St. *Peter*, and his Successors; yet St. *Peter* understood not a word of this; no nor St. *Paul* neither: For, as for the first, that dignity which he ought to have vindicated for himself only, he declared common to all Christians; and when from thence he ought to have asserted his own Authority over the universality of mankind, he collects the quite contrary, to wit,

1 Pet. 2. 9—14. *That the Clergy ought to be subject to every Ordinance of Man, whether to the King as Supreme, or to Governours, as being sent by him.*

And the latter in his Epistle to the *Hebrews*, has indeed largely and laboriously discoursed many things, but in a far different sense, concerning the Priesthood of *Melchisedeck*, when he ought to have explained only that one thing; that he and his Successors had *Melchisedeck* for their Prototype. As *Campanel de Man:*

Mon. Hiſp. c. 5. for he is indeed a High-Prieſt, as of the *Patriarchate of Abraham*, ſo of *the Order of Melchiſedeck, and him God has appointed a Royal Prieſthood*, and armed him as well with the Civil as Spiritual Sword; for if it were otherwiſe, Chriſt would be a diminutive Law-giver, and not as *Melchiſedeck*, who was at once both King and Prieſt.

And that ſame Ignorance of his, St. *Paul* has elſewhere, as well as in this Epiſtle to the *Rom.* c. ix. more openly betray'd. For when as *Brevengius* witneſſes, *Eſau* and *Jacob*, were types of the Hereticks and Catholicks; and that the firſt ſignified, that the *Lutherans* and *Calviniſts* ſhould lead a Life of Poverty and Affliction; but the other, that the *Catholicks* after his Example, ſhould abound in all Riches and Delights. *Paul* omitting all thoſe things, which only made to this purpoſe, explains both Stories of Mans Eternal Damnation and Salvation, which he ſhould obtain after the putting off Mortality; which error is the more inexcuſable, becauſe he might eaſily have learnt from the ſalutation of *Gabriel* to the *Virgin Mary*, (which doubtleſs was ſometimes repeated

In auctar Epiſt. obſe. vir.

peated in thoſe days) *That*
Luke 1. 33. *our Pope was to Reign over the*
Houſe of Jacob for ever; that
is, both he, and all the Clergy following
him, ſhall live Plentifully and Splendidly in
this World, as moſt ſubtilly he again divi-
ned, whom we have before praiſed.

——— *Lymphata mente Sacerdos.*
——— Frantick or Phantaſtical Prieſt.

But with the ſame, moſt manifeſt error
do's St *Paul* wreſt that Prophe-
1 Cor. XV. cy in the Eighth *Pſalm*, to
Heb. 11. Chriſt alone: *God ſhall put all*
things under his Feet; When
by that is clearly meant *Peter* and *Paul*, and
their Succeſſors in the See of *Rome*; To wit,
To them God ſhall ſubject the Sheep, that is, the
Chriſtians; *the Bulls, that is, the Jews and*
Hereticks; *the Beaſts of the Field, that is*, Bre-
vingius *and the Pagans*; *the Fiſhes of the Sea,*
that is, the Souls in Purga-
Summa Theol. *tory*; *and the Fowls of Hea-*
Part. 3. c. 5. *ven, that is, the Bleſſed Spi-*
rits and Angels; as, full of
Enthuſiaſm, the *moſt ſpiritual Antoninus* ex-
plains it. But

But it exceeds all manner of wonder, that these unlearned Apostles should not lay hold upon those things which *Isaiah* so diligently inculcated concerning the Power and Dignity of the Pope of *Rome*, and the *Catholick Church* under him. That unless any one with that late Arch Heretick *Cocceius*, will transpose every thing into a Spiritual sense, he will be forced to confess, that it cannot be otherwise explained, then as the most Noble Count of *Claraval*, not so lately has done it. According to whose interpretation, *the Gentiles walked*, says the Prophet, speaking of the *Roman* Church, *They walked in thy Light, and Kings in the Brightness of thy Rising. Then shalt thou see and wonder, and rejoyce when the riches of the Sea, and all the substance of the Gentiles shall come unto thee. The Sons of strangers shall build thy Temples, and their Kings shall minister unto thee. Thy Gates shall be open day and night, that they may bring unto thee the Riches of all Nations, and their Kings shall be brought. Whatever Kingdom will not serve thee shall Perish. The Emperours of the Heathens*

Scioppius in eo ad nobil. Germ de solendo re & div. Eccl. Ingolst. 4o. 1605.

thens that oppreſſed thee, ſhall adore the footſteps of thy Succeſſors. I will place thee in the Pride of Generations, that is, (in Secular Pomp and Splendor) and thou ſhalt ſuck the Milk of the Gentiles, (Chald. *Thou ſhalt ſatiate thy ſelf with the riches of the People*) *and thou ſhalt ſuck the breſts of Kings,* (LXX. Interpret. *Thou ſhalt devour the riches of Kings.*) *For Braſs I will bring Gold, and for Iron Silver, and for Wood Braſs, and for Stones Iron.* So he upon the LX. Chapter; which words, though made ſo clear by our Interpreter, the Evangeliſt St. *John* renders ambiguous, nay, delivers in a quite different ſenſe, and but ill apply'd to the Church Triumphant; who as he there out of a certain innate μικροψυχία, or *Puſilanimity*, deſcribes the Angel refuſing the honours offered him, ſo without doubt would neither have accepted this, nor that which of the mighty honours to be done to his Colleague St. *Peter*, is elſewhere foretold by *Eſaiah*, to wit, *Kings and Queens, ſhall proſtrate on the Earth adore thee, and lick the duſt of thy Feet.* Which indeed, not in *Peter*, as uncapable of thoſe honours, yet in his Succeſſors we ſee happily compleated.

Apoc. XXI.

But

But yet these dull Fishermen, if they had but a little regarded their own proper Trade, might have easily understood what fortunes they were to have fish'd out for themselves. For can there be any thing plainer then what they may read in *Habakkuk*.

And makest men as Fishes of the Sea, as the creeping things that have no ruler over them. Chap. 1. v. 14, &c.

They take up all of them with the Angle, they catch them in their Net, and gather them in their Drag. Therefore they rejoyce and are glad. Therefore they Sacrifice unto their Net, and burn Incense unto their Drag; because by them their Portion is Fat, and their Meat Plenteous. But that by this Fishing with the Hook, is to be understood the Preaching of the Gospel, is as well taught by that Parable, they received from the mouth of Christ, as by the promise made to St. *Peter, I will make thee a Fisher of Men*: That is, as *Reginald Pool* interprets it, *Thou and thy Successors shall have dominion over all Men, ruling over Kings, and commanding, regulating, and casting out Emperours.* But Christ gave not only the fishing of Men, but likewise the Fishing for Money, and so easily purchased to the Clergy

gy a right of Fiſhing in all Secular Ponds. *The Kings of the Earth* (ſays he to *Peter*) *from whom do they receive Tribute? Not certainly from us, for we are Children and therefore free: But go thou to the Sea and caſt forth a Hook, and take up the firſt Fiſh that cometh up.*

Tros Rutuluſve fuat nullo diſcrimine habetor.

No matter of what Kingdom, Country, or Nation.

That take, and when thou haſt opened his mouth thou ſhalt find a piece of Money, that take. Certainly,

Niſi tunc Petri mens Læva fuiſſit.

Unleſs Peter were then Light-headed.

He could not but from thoſe words gather what a great Fiſhing-right was Eſtabliſhed in him; but though he had ſometimes the mannagement of fiercer minds, yet it muſt be confeſſed that he being of a more fearful temper, was very inſufficient for the undertaking

taking or ſupporting any great matter; for if fear ſeized him and all his Conſorts, when in the Lake *Genezareth*, they once took ſome few Fiſhes more then ordinary, with how great a trembling would they have been ſurprized to have beheld their Nets infolding mighty Whales, and the live Bodies of men: From which fearfulneſs, I likewiſe believe it happened that when *All manner of four footed Beaſts, and wild Beaſts, and Creeping things, and Fowls of the Air were ſent down to him in a certain ſheet, and he was* twice *or thrice commanded that he ſhould kill and eat*; yet he doubted and durſt not touch, *whereupon the Veſſel was again taken up into Heaven*: And yet 'tis evident according to the Interpretation of the moſt Eminent *Baronius*, God by this Viſion as by ſome ſolemn Inveſtiture, would confer upon *Peter* the power of Slaughtering men at his pleaſure; yet he, that propriety of Supreme Majeſty, out of his Fiſherman-ſimplicity then ſo neglected, that it was in danger of having utterly come to nought, had it not been recalled by his Succeſſors, and among others aſſerted by *Paul*, not that Idiot of *Tharſus*, but *Paul* the V. though indeed ſomething unſea- *Luc. V.*

ſon-

ſonably, and ſo not altogether unhappily. *Peter* therefore applied himſelf to (I know not what) Spiritual Fiſhing, hunting after myſtical Fiſhes, and incloſing them in the Net of ſome inviſible Kingdom in the Heavens, when he ought to have exerciſed his Fiſhing-trade in the Waters, and thoſe the largeſt and deepeſt: For, *In great Waters, great Fiſhes are to be taken*; as it is in the Proverb. Now the Waters *are People, and Nations, and Tongues, and Languages.* *Luc.* 5. Wherefore Chriſt likewiſe commanded him *to launch out in the deep, and let down their Nets for a draught*: That is, *Go up to* Rome *which had a vaſt Dominion over all People, and from whence they might ſpread their Nets over all the World to catch all Nations.* As is well obſerved by *Pope Innocent* III. Serm. 2. in Feſt. Petr.

But if any one ſhould ſay, thoſe Antient Oracles and Promiſes of Chriſt you have hitherto ſo much praiſed, were not delivered in naked and ſimple, but in figurative words, ſo that they could not be ſo accurately underſtood by the Apoſtles: Let him conſider *Peters* own ſaying, *Here are two Swords*; and

Chriſts

Christs Answer, *It is enough.* And then again his Command, *Put up thy Sword into its sheath:* What can more clear and plainly be said, to assert the Spiritual as well as the Civil Sword, to be given to Ecclesiastical Princes? For had the Civil Sword not at all appertained to *Peter*, certainly Christ when mention was made of two Swords, ought to have said *It is too much*; but he only said, *It is enough.* Nor had he commanded *Peter*, *Put up* thy *Sword into the sheath.* If that Sword had not belonged to *Peter*, as is most discreetly observed by *Boniface* VIII. *in Extravagantibus*: Where the Comment teaches the distinction between *the Sword out of the sheath, and the Sword in the sheath: That being visible, therefore Material, and by consequence Temporal; this invisible, and therefore Spiritual, yet both belonging to Peter*: For if the Sword in the sheath be mine, certainly the same will be mine when it shall be out of the sheath. Yet notwithstanding all this the Apostles collected from hence things quite different, perswading themselves that the Use of the Temporal Sword was prohibited them by their Master. So hard a thing it is to be wise, when the mind is once seasoned with Erroneous Principles. How-

However I muſt confeſs ſome of them have ſometimes pitcht upon better things, and converted their thoughts to more ſublime Matters; as when the Mother of the *Zebedees* with her Sons, requeſted a certain place to be aſſigned them, to wit, next on the Right and Left-hand of Chriſt: And again, when the Apoſtles contended among themſelves for Precedency, and made Enquiry who ſhould be the greateſt. I confeſs likewiſe, that Chriſt anſwered very ſharply to theſe Requeſts, and reproving their Ambition, *You know*, ſaid he, *that the Princes of the Gentiles exerciſed Dominion over them, and they that are great exerciſe Authority upon them; but it ſhall not be ſo among you, but whoſoever will be great among you, let him be your Miniſter.* And again, *He that would be the greateſt among you, let him be as the leaſt; and he that would command, as him that ſerveth.* Which words might poſſibly diſturb them, and lead them into that Error, as if it were forbid them to affect Government, or ſeek Empire over Emperours; but however that were; In this at leaſt the Apoſtles grievouſly err'd, that they gave the ſame Precepts to their Succeſſors

Mat. 20.

sors which had been given to them, when the Reason of things are quite otherwise: For as *Severinus* of *Mozambano*, has most rightly observed in his *Golden Commentary* to his Brother *Lælius*: *Postquam recentiorum Fortuna sacerdotum, immane quantum à tenuibus Antiquissimorum rebus discessit, Absurdum faerit illos amplius adstringere velle Obsoletis, super modestia ejus Ordinis hominum à salvatore promulgatis. Et fortasse istæ leges ad prima illa tempora duntaxat debebant valere; Nam id revera ridiculum erat, homines Piscatores aut Textores Primum locum affectare, quibus in diem victus aut labore manuum aut stipibus collatis quærebatur.* De Statu. In. Gem. cap. 2.

'Since the fortunes 'of the latter Clergy has been so wonderfully changed even from the slightest things of 'the Ancient, it would be absurd any longer 'to tie up them to those obsolete Laws, 'for the Modesty sake of that first Order of 'men to whom they were at first published by 'our Saviour, and possibly those Laws were 'designed only to be of force in those first 'Times. For it would certainly have been 'very Ridiculous that Fishermen and Weavers should have affected the first places,

'who were daily to seek their Bread, either 'from the Labour of their hands, or Set-'wages. Which distinction the Apostles not observing, gave occasion to Hereticks, and to those who are often worse then Hereticks, *Politicians*; to think that those Answers of our Saviours might appertain likewise to our Days, then which no Opinion can be more pernicious to our Church, or more scandalous to Pious minds. And hence it comes to pass, that the Right of Fishing which in all Lands, nay, even in the Super-cælestial and Infernal Waters, does *Jure Divino*, belong to our *Popes*, is at this day Prohibited them, and that neither in the *British* Ocean, the *Baltick* Sea, the Lake *Lemane*, nor the Rivers of *Germany*, they are admitted such free Fishing as formerly. Nay, it was once to be feared least it would have been Prohibited in the Neighbouring *Adriatick*, as one of his own Tribe, *Pisanius di Pizzoni*, an Honest man, and a Lover of his Country, very Brotherly admonishes. So much is that Puzillaminity of the Apostles; and that Μωρία, or *Simplicity*, in which they used to Glory, hurtful to the present Church.

Epist. Piscat venet ad Paulum V.

DE-

DEMONSTRATION.

Since the Apostles aim'd at nothing High, nothing Sublime, but with broken and dejected minds, praised and recommended only Plebeian Virtues, such as Modesty, Patience, Humility, by which not only the Churches Welfare is impeded, but the whole Structure utterly overturned: It is of necessary consequence, that they Enormously have straied from the foundation of the Catholick Doctrine, and the whole Scope of that Faith; and therefore the Religion by them delivered is in it self, and the Nature of its Principles very unapt for the attaining of Salvation, which is what was to be Demonstrated.

It will be therefore our Business quite to remove, or at least to amend all ill placed things from those Principles, and accommodate them to the Establishment of the Sacred Empire; which in our next Letters we shall begin to do. In the mean time, Farewel, and take diligent care of *Brevingius* Health. *Paris* Cal. *June*, cIↃ IↃ cLxvii.

JANUS ALEXANDRUS FERRARIUS
OF THE
AUGUSTIN ORDER.

HIS
Seventh Epistle
Concerning the Usefulness and Necessity of the *Roman* Catholick Faith.

To the Right Reverend
ADRIAN and PETER of WALENBURCH.

Right Reverend Brothers,

THat the *Christian Religion*, as it was at first dictated by the *Apostles*, is both in *it self*, and in the *Nature* of its Principles, not at all fit or proper for *attaining Salvation*, or establishing the *Royal Priesthood* of *Rome*. We have in the preceding Epistle at large set forth. There remains that we as evidently demonstrate what

is

is therefore to be done with it; To which end we lay down,

PROPOSITION VIII.

Though the Christian Religion do's unreasonably, and even to abhorrency, differ from the ends and aim of our holy Roman Church; yet it is not at all adviseable, that where it is approved by Reason, introduced by Custom, and established by the Authority of Princes, attempt should be made openly to ruine it at one violent & impetuous stroke.

EXPLICATION.

Sect. 1. There have been those indeed who have adjudged it ought utterly to be overthrown, and openly destroyed, as altogether so erroneous from the most *profitable*, and therefore main end of *True Faith*: That

there seemed but little hopes it should ever by any Art or Industry be wrought to our purpose; or if (possibly) it were never so well accomodated, there was still some hazard, lest at some time or other it should unawares revert to its *pristine* Nature, and to that *dull* and *Sterril genius* first possest it. And that this was no vain fear, the experience of former, as well as present times, has taught us. For from whence have the *Rebel Hereticks* raised more, and more *serviceable* Engins to assail the Powers of our *Sacred Empire*, then from the most *hidden* and *secret* Mysteries of the *Christian Religion?* Which if they had been not only *hidden*, and as it were *Plaistred* over, but utterly blotted out, they could never have provided themselves of such vast quantity of Arms against our *Church*.

Sect. 2. But though this may have *prudently* enough been thought of by some; yet before we can *assent* to it, we think it convenient other ways of proceeding be first examined; For in affairs of this kind, which are on every side encompassed with difficulties, the first way presenting it self, is not obstinately to be held, but all are to be made

trial

trial of, that after having diligently compared one with another, we may make choice of the safest and easiest.

Sect. 3. And the first thing herein to be taken notice of, is, what has in this case been the opinion of wise Men in former times. Among which, we may account of *Mahomet*, a Man, as the event testifies, of a very clear Judgment; whose example we should be the more earnest to imitate, because he so happily prosecuted the same purpose, and was verst in the same cause with us. Wherefore the very Hereticks themselves make him a *Colleague* with our *Pope*; and whilst they will have *Antichrist* to be two-headed, or at least two-horned, they give the right Horn to *our most holy Father*; and the Left they place on *Mahomet*. For this *Mahomet*, when out of his quickness of Spirit, he perceived how much the *Christian Religion* was averse to his purpose, as diverting Men from seeking after present Felicity, and softning and depressing their minds with the awe and reverence of Weak and Unwarlike Virtues, recommending Peace instead of War, Gentleness instead of Fierceness, Service instead of Freedom, and Prayers and Tears instead of Arms;

though he believed it utterly pernicious and averse to his design; yet he judged it was not to be demolished at a Blow, or by open Violence overthrown; And therefore among other Chapters of the *Alcoran*, he wisely commands his People, *That they should believe for truth those books sent amongst them of the Prophets and Apostles, and should therefore profess Christ the Son of Mary, to be the Spirit of God, and an Apostle sent by him, and the Gospel and Mosaical Law he every where approves.* Nay, on these very Foundations he seems to lay the Superstructure of his whole Doctrine, supporting it by the authority of the Scriptures; Whereupon the *Mahometans*, with a subtilty like ours, in relation to the Pope, find mention made of their Prophet, in both books of Old and New Testament. For in the Law, *Deut. XXXIII. v.* 2. where it is said, *The Lord came from Sinai, and rose up from Seir unto them, and shined forth from Mount Paran.* Those words they will have distinctly to signifie that the Law descended to *Moses*, the Gospel to *Jesus*, and the Alcoran to *Mahomet*. And as that Prophet *Abolkasmo Surata* Lxxi testifies, *Jesus the Son of Mary said, O Children of Israel, I am the Apo-*

stle

ſle of God to you, that I may verifie the Law you have, and announce a Prophet to come after me, whoſe name ſhall be Achimed. That is, as *Beidavins* interprets it, *Mahomet*; which likewiſe a certain *Saracen* Dialogiſt in *Theodorus Abucara*, very wittily aſſerts to have once been writ in the book of the New Teſtament, when he ſays to the Chriſtian, *In the Goſpel Chriſt writ ſaying, I ſend to you a Prophet called Mahomet.* To which the Chriſtian, *But the Goſpel contains no memory of it*; The Barbarian replies. *It anciently indeed contained it, but you have blotted it out.* Subtilly arguing it from the xiv. chap. of St. *John*, which diſcourſes of the *Comforter*; Where on the other ſide the page, in the ſame context, I am perſwaded might be extant alſo the prophecy of the Occidental *Comforter*, which is reſident in the Cabinet of the *Popes* breſt; But if that is not to be found in any of the Copies or Tranſlations now adays, 'tis done by the cunning of the *Heretiocks*, and certain kind of *Calviniſts*, whom I would ſwear before ſixteen hundred years ago, had with ſpecial care blotted all thoſe things out of

Opuſc. 19 interOpuſc. xiv. edita a. G.

Scrip-

Scripture. But for these reasons the *Turks*, if at this day offered a book of the New Testament, translated into *Arabick*, receive it with an excess of reverence, and most Religiously kiss it, as a Book sent down from Heaven; and in which of Old, mention was made of their Prophet. From all which we may gather that great Architect, as well of a new Principality, as a new Religion, judged some outward show, and external Scheme of the Christian Religion was to be set forth; whilst its internal Power and Force was utterly extinct. To which purpose, though he often spoke Magnificently of the Scriptures, yet he utterly forbid the Reading, or nice disputing about, or search into them, content with this as *Achimed Iben Edris* ingeniously elsewhere professes, that he made them serve to his purpose; and for this reason he enlarged them with a supplimental *Alcoran*, which as the last dictates of the Prophetick Spirit, contained the perfect principles of Salvation.

Sect. 4. The courses of this most happy Monarch, and with our Pope, *Joint Colleague and Brother in Antichrist*, why should not we follow? For if he only to erect a gross

and

and corporeal Empire, believed the uſe of ſuch exquiſite Arts ſo neceſſary, of how much more ſubtile induſtry ſhall we ſtand in need to raiſe up our Myſtical and Spiritual Kingdom; leaſt it chance to offend any Eyes before its Foundations be ſolidly laid, and the whole machine ſo firmly compact & brought to that height, that it become the terror of its Enviers, and be able to ſupport its ſelf by its own ſtrength. For as ſuch an Empire ought to be compoſed of a mixture of Divine and Humane things, that it may be *Spiritually-corporeal*, and *Inviſibly-viſible*, ſo it is of neceſſity that the Arts whereby 'tis erected, ſhould agree to both thoſe kinds. Thus profane things with Sacred, Truth with Falſhhood, Heaven with Earth, are happily mixed: Thus Churches will at the ſame time be Fortreſſes, Monaſteries, Caſtles, Iſlands fitted into the figures of Crowns; and the Croſier or Paſtoral Crook, be at once both a Murderers Club, and a Regal Scepter; But he who ſhall employ all theſe Arts to the eſtabliſhing of Sacred Empire, will every way appear a true *Leviathan*, much ſtronger, and more formidable then *Hobbs his Leviathan*; Then which what can be invented, at once more

more ſlender and more ſtrong.

Sect. 5. Therefore let not any fear of thoſe Arms the Hereticks may fetch from Apoſtolical Doctrine diſturb us; For the ſame things were to be feared by the *Mahometans*, even from very Subtile Hereticks. For it may always happen, that Chriſtian Religion boyling like a kind of Fermentation, may ſeparate it ſelf from oppoſing and Heterogenial Doctrines; and caſting them off, convert its ſelf to its priſtine Purity, and liquid Simplicity; which yet has not happened in many Ages, whilſt *Chriſtianity* mixt with *Mahometiſm* do's at this day remain in the ſame, *feculent craſis*, or filthy temperature.

Sect. 6. Moreover, if this affright us, or we ſuffer our ſelves to be ſcared by unſeaſonable fears, we ſhall never reap any benefit from the errors of others. For ſince Falſhood without a mixture of Truth, nor Evil without a Foundation of Goodneſs cannot ſubſiſt; It will be always to be doubted, leaſt Truth and Goodneſs ſhould withdraw themſelves from Falſhood and Evil, and leave them.

Velut

Veluti Nudos in littore pisces

——— Like Naked Fishes on the Shore.

The consequence of which over provident fear would be, that only pure truth, and uncompounded goodness were to be followed and taught to others, whereby all the fruit and advantage might accrue to us by Falshood, and Evil would Perish and be lost.

7. Certainly,

Nil prodest quod non lædere possit idem.

There's nothing profitable, but may likewise hurt.

So let us *despise Food, because it is sometimes the cause of Distemper. Let us never go into a House, because they sometimes fall on the Inhabitants Heads: Who is ignorant that Fire and Water, without which there's no living, and not to stay, at Earthly things, the Sun and Moon, those Sovereign Lights, are sometimes Noxious and Hurtful?* This dispute therefore lies not, whether from those reliques of the *Christian*

Fab. Instit. l. 2. c. 26.

Reli-

Religion any great damage may accrue to us; but whether more good be to be hoped thence, or evil to be feared. But we have already from the example of the most crafty *Mahomet*, and evident reason shewed, That if we should utterly renounce all Christianity, there would no solid Foundation remain, whereon to erect our Machines.

8. To these fall pat both the Judgment and Example of that great Man, and most excellent Artist in framing of Religions *Gulielmus Postellus*, S.R.E. *Presbyter*, & who in the latter age, having Travelled through almost the whole World, was at length, being an old Man of above an hundred, setled by royal Bounty at *Paris*, in the Monastery of St. *Martins* in the Fields. This Man, even in the midst of *Paris*, both publickly taught & delivered in writing, that a certain Woman, his Familiar, whom he called *Mother Joan*, was the Saviour of Woman-kind, with the same right that Christ was of the Males. Who would believe, that in the Capital City of so renowned and flourishing a Kingdom, in the midst of such light of all Knowledge, and

Verdier, Tom. 3. de la Prosopog. des hommes Illustres.

and Doctrine, among such crouds of wise and learned Men, any one should dare to expose such shameful and prodigious trifles, unless he had conjoyn'd them with the true History of *Christ*? *Apolog. pro Herod. Henr. Steph. l. 1. c. 14.* And when to his Friends and to *Stephanus*, who relates this to us, he at *Venice* once confessed that the *Christian* Religion disliked him; yet that it was not to be quite cast off, but tempered with the *Turkish*, and the *Jewish*: What else could he mean, but that Christ was not with violent hands to be destroyed, but with a kind of friendly embrace to be stifled?

9. And the long experience of former times, commends likewise this way of acting; and thence sprung that Oracle of the most holy Pope *Leo*, who instigated by the Spirit of Satan, and ravish'd at the sight of that vast Mass of Treasure he saw gathered by Indulgencies. *Hem quantum*, inquit, *nobis Profuit ista fabula de Christo.* *How much*, says he, *has this fable of Christ gain'd us?* So the Image of Christianity, may every way be profitable to our affairs; provided we know how to make good use of it. But that de-

depends solely on the dexterity and industry of those concerned, for Religion is,

— *Come il Coltel, che si tu'l prendi*
In quelle parte ove per'l uso humano,
La man s'adatta, a chi l'adopra è buono
Ma ch'il prende one fere, e spesso morte.

Il Pastor Fido. Act. 1. Sce. 4.

Thus Englished by the excellent *Fanshaw*.

As Knives which if they warily be caught
By that safe part, which for the hand was wrought
Are useful, but if rashly they be t'ane
By'th Edge or Point one may be Hurt or Slain.

So the *Christian* Religion, if we lay hold on that part which presents it in its naked Simplicity and truth, we Perish; if otherwise, it serves excellently to our profit and advantage: For so is that truly fulfill'd which the blessed *Campanella* has said, *That opinion, which almost all People conceive and believe of the Christian Religion, do's very much avail:* Make them but therefore believe, that whatever appertains to our Pope, the same all appertains to Christ; and that at whatever offends the one, the other will likewise be offended.

tended. Do not you easily see that with so much the more Pomp and Glory the name of Christ is exposed, so much the more is the Power and Authority of our Pope amplified?

2. Historians relate of the *Templars*, that they were condemned to exquisite punishments, for that they openly renounced *Christ*, and determin'd the rooting out of the *Catholick* Faith; and yet the clearest Writers testifie their Innocency of these Crimes. So *Mezeray* lately, *Il n'y a point d'homme de bon sens qui croye que tout l'ordre ait este coupable des enormites qu'on luy imposoit. There is no Man of sound sense, who believes the whole order guilty of those Enormities wherewith they are charged.* Whereupon many think they were guilty of no other Crime, but only the not religiously enough observing the Papal Majesty. *Quelques uns disent qu'ils n'estoient pas si impies ni si mechans qu'on les faisoit, mais qu'ils estoient riches, dit-on.* Some say, they were

Du Puys dans l'Histoire des Templaires.

Dans l'Histoire de *France.*

Gerard du Hail del Estat de *France* liv. 2.

not ſo Impious, nor ſo Wicked, as they were made; but that they were Rich, and tho they ſpoke too freely and publickly of the Vices Cheats and Impoſtures of the Roman See, and againſt the debauches of the Eccleſiaſticks, are the words of another *French* writer. But though theſe things were ſo, they do not a whit clear them to any one who believes the cauſe of *Chriſt*, and the cauſe of the *Roman* See, to be the ſame; for unleſs that be firmly allowed, I confeſs I ſhould hardly be convinced how they could be ſo unmercifully perſecuted without the Infamy of extream Envy, and horrid Cruelty. But if thoſe who ſcoff at the *Pope*, are believed to make a Mock of the Eternal Deity of *Chriſt*, *Clemens* is not to be thought unmerciful, though he cruciated them with moſt dreadful Torments, and cauſed them to be Burnt in Expiatory Flames; Nor ought it to trouble us, nor raiſe in us any ill ſuſpition, That when *Molæus*, the chief of that Order, cited the *Pope* to appear within fourty days at the Tribunal of *Chriſt*, he ſhould on the very day depart this Life. For it is not credible that the *Pope* would appear only at the Citation of that Man; or if at that fatal term appointed

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he would appear, and willingly ſubmit his Majeſty to the Judgment of Chriſt, by that he ſhewed he had little diſtruſt of his Affairs, as if Chriſt were eaſily to be perſwaded that in Burning the Templars, he acted for the Common good; indeed theſe things are not eaſily diſtinguiſhed. 'Le 'temporel s'allie ſi ſubtile- 'ment avec le ſpirituel en del 'intereſt del homme on ſait 'faire ſi adroitement la cauſe 'de Dieu, & il ſurvient des 'occaſions ſi melees de ces 'choſes, qu'ill eſt malaiſe faire la ſeparation. *Dans la preface au Card Richlieu ſur ſon livre del immortalitat del'ame.* *Temporal things are ſo ſubtilly allyed to ſpirituals, and the Intereſt of man is ſo artificially made the cauſe of God, and ſuch mixt occaſions happen in theſe matters, that it is hard to make any ſeparation:* As our *Silhonius* lately very well adviſed. But I muſt believe that Chriſt though very little vers'd in *Suarez Metaphyſicks*, or *Caſtanam* his *Diſtinctions*, eaſily found out the difference.

11. But let us grant that there may danger accrue, by even the leaſt remains of the Antient Apoſtolick Faith, yet from thence it does not follow that they are utterly to be Obli-

terated, unless the success of the design seem apparent to us; for 'tis prudence not only to inspect what may be useful and profitable to us, but in the first place what may do it. For 'twere foolish to make an attempt, where the very condition of things is opposite. Where therefore the Christian Religion by the Sublimity of its Principles, the Sanctity of its Precepts, the Majesty of its Miracles, the Efficacy of its Doctrine, and other signs of its Divinity has insinuated into the minds of men, where by long Custome and established Traditions of Parents and Elders, and by Laws of Princes it is Confirmed, so that the Name of JESUS is Worshiped with a Divine Trembling and Adoration, and an Horrour conceived against all thoughts of Blaspheming it. Do not you perceive, *most Reverend Brothers*, how rash an attempt it would there be, how bold, how full of danger, how dubious of any prosperous Success, to undertake the overthrow of Christian Religion, by open Violence and one sudden Blow?

12. But where things are more at Liberty, and that Old Doctrine of the Apostles not so firmly seated in the minds of men; there

I must confess to Act with full Sail, and freely, and without doubts, or ambages to Preach a new Gospel, and better fitted to our Advantage, both may done and ought. Which safe way being by the first *Spanish* Apostles sent into *America*, of old neglected; our Sacred Empire, suffered thereby no small damage, as the blessed, and already by us often praised *Campanella*, rightly argues; who least hereafter we should fall into the same Errors, Elegantly bound up all Christian Institutions as well in a brief *Summary* of the Law, as in a new *Catechistical Method*: A *Summary*, to wit, on which the Law and the Prophets all depend, contained in these Conceptions. *There is not so much Reverence to be used to it, among that people who never before heard of the Name of Christ, as to the name of the Pope, that they may the more firmly adhere to our Religion, and that it become necessary that they seek it us, both for the Moral Rules of Life, and the way of attaining Eternal Salvation.* But the Method of the *Mystagogy*, or first draught of the *Catechism*, though it be a little more Prolix, yet by reason of its singular Elegancy, I cannot for-

De Monar. Hispan. in Apend.

bear Transcribing it, not doubting but you likewise, *most Reverend Brothers*, though you have often else-where Read it, will take some pleasure in once more reviewing it. *Opertet inquit docere missos a Deo fuisse Magistros, veluti Moysen & alios, quibus cum Mundus parum fidei haberet, Deum ipse assumsisse carnem humanam, flagrantique nostro amore,* &c. 'It is convenient, *says* 'he, to teach * them, that 'there were Masters sent 'from God, to whom then 'the World gave little 'Faith; God himself assumed Humane flesh, 'and Burning with Love towards us, took 'upon him our Nature, that he might be'come as an Instrument to teach us, by what 'ways we were to reach Heaven, and how 'Truth was to be practised; and this only 'by Friendly perswasions, not by force of 'Arms: Moreover that God himself did by 'his own Example, Ratifie and Seal what he 'Taught; thereby Demonstrating how we 'were to lead our Conversations here upon 'Earth, and least after he had Taught us, 'we by any terrors of Death should fall away from,

De Mon. His. c. 31.

* *Meaning the Indians in America.*

'from God, and his Divine Worſhip; he 'firſt ſubmitted himſelf to Death, being 'ſlain by cruel Tyrants, that we might fol-'low his Foot-ſteps; and that on the third 'day Riſing again from the Dead, he aſcend-'ed into Heaven, leaving his Vicar upon 'Earth, who is called the *Pope*, who ſits in 'his Tribunal, filled full of Heavenly Wiſ-'dom, with many mighty Princes, Defen-'ders of the Divine Truth, among whom the 'King of *Spain* is the chief. Laſtly, that 'God moved with Mercy towards them 'when they were Idolaters, ſent their Bre-'thren the *Spaniards* to reduce them into the 'way of Truth, and by the *Pope* and King of '*Spain* (from whoſe World they are divided 'by a vaſt Ocean) draw them to himſelf. 'That to this end our knowledg in building 'Ships was enlarged, our Art in Navigation 'increaſed, and our skill in taming Horſes 'perfected, Carts likewiſe are to be made, 'and ſhowed them, that looking on all theſe 'things, they may yield better faith to us: 'That beſides theſe, we can do many other 'Miracles which He himſelf in this World 'did; ſuch are healing the Sick, and raiſing 'the Dead; ſo that we obey but his holy

'Commands, have been Baptized with Wa-
'ter in the Name of the only God, and by
'his invisible Grace have been cleansed from
'our sins: That these Arms were given us
'by him to take Vengeance on those who
'withstand the Propagation of Truth. These
'beginnings in Blandishing them should have
'been used, and many of them whose Physi-
'ognomy declared them fittest, chosen out,
'and bred up in this Doctrine; and after sent
'out like that *Samaritan*, to call in their
'People and fellow Citizens, with all Man-
'suetude and Kindness, and without any
'Cruelty or Avarice, perswading them that
'we care for Gold no more then they, and that
'we only use it for Exchange of things, seek-
'ing after it without any Covetousness; and
'shewing them that instead of Gold we bring
'them Iron; much more useful then Gold,
'both for Tilling the Earth, and protecting
'the Life of Man. All which accomplished
'a great number of those People should be
'Shipt, as if by Divine command revealed
'to the *Pope* and King of *Spain*, into whose
'Regions they are to be brought and disper-
'sed into the Colonys of *Affrica*, whence they
'are to be Transported into *Spain* to Labour,

'Till

'Till the Earth, and Exercise *Mechanick* 'Arts, whilst the *Spaniards* addict themselves 'to Arms, and by degrees subdue that whole 'Region. But the *Spaniards* that first entred 'there, were Rude and meer Souldiers igno- 'rant how much the Opinion of a Divinity 'prevails over the mind of man to subject 'him; but as soon as they entred the Con- 'fines of their nearest Enemies, began to 'snatch at Gold openly, shewing that they 'had little care of their Salvation, and 'threatning them without any premised pre- 'cept, that they should suffer themselves to 'be Baptized, and believe *Christ* to be Cru- 'cified for them. Which things at first 'sight were absurd, to wit, That Water should 'bring any one to Heaven, or that a God 'could Die; and was straightway at the ve- 'ry first a Stumbling-block to them, as the 'Apostle St. *Paul* says, not observing the 'Apostolick Canon, *Preach to men.*

13. Such a Method of Christian Cate- chisme, have the most diligent Propagators of the *Ignatian* Faith observed in our Times, in the utmost Provinces of *Asia*, for they when they took notice that even those, though very few, remains of the *Apostolical* Doctrine

Doctrine which yet kept Footing in *Europe*, contained ſomething harſh and hard, ſo that as of old they ſeemed to the *Greeks* fooliſhneſs, and to the *Jews* a ſtumbling-block; they forbore to Preach *Chriſt* Crucified, whom only *Paul* profeſſed to know, and ſet up another Chriſt, Beautiful, Splendid, Clad in *Chineſs* habit, who with wonderful Magnificence had formerly deſcended from Heaven into *Europe*, and foretold the Reign of our *Pope*. *Nothing Preached they of Chriſt Crucified, nothing of Mortification, nothing of Faſting, nothing of Repentance, nothing of yearly receiving the Sacrament; ſo that if the Church would again teach the Chineſſes, and Inſtruct them in the right Rules of Faith, they would oppoſe it, and cry out they were deceived; for no Faſting Religion, no Penitent and weeping Faith dreadful to Nature, enemy to the Fleſh, deſtined to Death and Danger; No Saviour Crucified had their Maſters the Jeſuits told them of: They will proteſt they Embraced him not as Man and God, Scourged, Spit on,* Con-

Palafor. in Epiſt. ad Innoc. x. Pontif. viii. Joan. And alſo in Diario de Mr. de St. Amour. Doctoris Sorbon alegatorum.

Contemned, loaden with Wounds, hanging on the Croſs, and Dead, but received a Saviour, Beautiful, Lovely, Glorious (ſuch as the Jeſuits paint him in the *Chineſs* habit) *and a Law and courſe of Life, Eaſie, Pleaſant, Sweet, Delightful, Merry and Peaceable.*

14. Yet this new Method ſome have diſallowed, and among thoſe great ſtirs were raiſed in this matter, by *John Palafox de Mendoza, Biſhop of the City of Angels in America, and Dean of the Counſel of the Indies*, a man too Simple and Rude to underſtand theſe Arts. He poſſibly imagined with himſelf that *Anathema*, which St. *Paul* pronounced, *Even againſt an Angel from Heaven preaching any other Goſpel*, was to this day, and even in the *Indies* themſelves of force; and did not rightly Interpret another ſaying of the ſame St. *Paul*, *So that Chriſt be Preached*, that is ſo that *Chriſts* Name be retained. Led by which Errors, this Moroſe old man publickly damn'd that *Jeſuitical* Catechiſm, whereupon it was no wonder if he were diſturbed in his Biſhoprick, caſt out of the City, and by the *Ignatian* Society made a common Laughing-ſtock, having a Croſs put upon him made of Bulls Horns, Gal. 1. 8.

Horns, whilst they sung as a Litany, *From Bishop Palafox, Good Lord deliver us*, as himself in his Letters most lamentably complains. Certainly he that thus durst stickle for the ancient Purity and Simplicity of Religion was worthy to be turned out of doors; there eternally and bitterly to Weep, and exercise Fasting, as long as he pleased.

15. Indeed many good and simple Men throughout *Europe*, were much offended at the declarations, and importunate complaints of this Bishop, and such like imprudent Men: whom that the *Pope* might in some measure satisfie; and perhaps being justly fearful, by sacred edict he restrained the publication of that Method; the instrument of which prohibition was lately transmitted us by *Hurtado* a Spanish Divine. But that Censure is not at all to be interpreted, as relating to the *Christians*, Inhabiting beyond *Ganges*, and the Equinoctial Line, when it was only made in favour of those who yet in *Europe* retain some remains of ancient Christianity; as to omit others the famous *Didacus de Morales*, a Jesuite, Rector of the Colledge

Thomas Hurt, in Opusc. Colen. 4. 1655.

of

of St. *Joseph*, in the City of *Manilia*, which is the Capital of the *Phillipines*, has taught us in one entire and solid volume.

16. And since things are so, I believe that the safest way which the Emperours of old held in Converting the *Roman* Commonwealth into a Dominion. For as they left some resemblances of the late liberty, though the liberty was wholly taken away; so it will be convenient to expose some image of Christ, though himself by degrees be utterly abolished. To which end, we may observe the advice of the most Religious *Machivel*. *Whosoever would innovate the form of the Commonwealth in that attempt, it is necessary that he retain some shadow of things that were before; for so it comes to pass, that the People do not think any thing changed, though all things be innovated by the People use to look no farther then things are Visible, and outward appearances; and as soon takes and receives them, though the Magistrate plainly creates new things, and new duties are imposed upon Men, yet retaining the same names, they are thought still to be the same.* Hence may evidently be gathered,

Disput. de Repub. lib. 1. c. 25.

The

The CONCLUSION.

Since the Condition and State of things permits not, that Christ be taken from the midst of us by open Violence, 'tis adviseable to dispatch Him by a lingering Consumption; and whilst He Withers and Pines away by *Babylonish* or *Egyptian* Arts, so temper, harden and paint Him over, that He may be imposed upon duller Understandings, as the Image of a lively and perfect body. Which Arts, that I may truly set forth, and particularly explain, I humbly supplicate that Spirit which resides in the Cabinet of our *Popes* Breast, not to think we unworthy of his Guidance and Inspiration: And you likewise *Most Reverend Men*, assist me with your Prayers and Intercession to him. Dated in the Library of the great *Convent*, these *Calends* of *December*, cIↃ IↃ cLxvii.

FINIS.